

Mind



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X NO. 32.

MALTREATMENT OF MEDIUMS FOR FORM MATERIALIZATION No. 3.

BY F. J. BRIGGS.

Bro. ROBERTS.—The following was written three months ago with the expectation that it would immediately follow No. 2, in the *Banner*, "On the Maltreatment of Mediums for Form Materialization." But the articles were delayed till it was thought advisable not to publish this as it is, and I had laid it one side, as dwelling too particularly upon an old matter.

But, upon reflection, that Clyde expose stands out as one of the fullest reported and most prominent of any of the assauts in this Davis-Bundy war upon mediums, and it will be quoted. Besides, the spirit manifested in and over that transaction is as vigorous and aggressive now as it ever was, and more vindictive. This review will show its animus, and the reliance to be placed on subsequent exposures, (for they are all but parts of the same conspiracy,) and the virulent hostility of the *R.P. Journal*, which fully exposed itself over that transaction, and should be understood. I know the transaction was ably criticised by able critics. But they did not have so particularly in view some of the principles and parts which I want indelibly impressed upon the minds of Spiritualists. It is the contending in active hostility of this same spirit and purpose that makes it advisable to bring out this old thorough sifting at this late day. It will follow very appropriately your extract of "6th" of No. 2, May 27th, on "Maltreatment of Mediums for Form Materializations."

7th.—Now we come directly to the Clyde Crindle Reynolds alleged exposure. This I shall now review. As an introduction, I say, understand distinctly one and all, that I charge no intentional wrong or severity at the beginning; but I cannot say as much of some of the after proceedings by a long—long way. I hoped, upon a sober, second thought, their calmer judgments would have advised a different course, in some important respects. However that may be, we must take the matter as they have given it to us, and they as well as Mrs. Crindle, must expect to abide by its legitimate consequences, whether we shall proceed upon the assumption of her guilt, and that they, like crowned heads, could do no wrong against Mrs. C. They put their proceedings before the public for criticism as well as Mrs. C's, and the former should be as closely criticised as the latter, and as impartially. The affair partakes of the general characteristics of other exposures of long-lived and popular mediums with the rarer adjunct, that the law was resorted to (in what has some appearance of) angry haste to enforce a fine. If guilty she was obnoxious to punishment. But there are harsh and uncommendable methods of proceeding, as well as the reverse. And we shall see, as we proceed, whether her apparent guilt justified such hasty, rushing, and severe proceedings, till the \$23.00 were secured by the Shylock grip of officers of the law. And this too, when the woman had been decoyed among them at that particular time by a card sent to her at Fremont, that they expected her to come that night, which was the cause of her being there at that time. Persons disposed to enforce the adverse side (were there any) could say, matters would have appeared better fortified for them, had they not first secured to themselves an ample opportunity to lay a snare, and then chased and worried her down with such vindictiveness, that it throws its shadow back upon their previous proceedings. What I say is, it is well if assailants are as careful to avoid every appearance of evil on their part as they are eager to make capital out of it against the object of their pursuit.

But we hasten to their *modus operandi*.

1st. The cabinet was a small room, lighted by a window having blinds, with running slats outside, and inside a lace curtain that one could see through, and distinctly observe by a dim light every motion of a person in the room. This tells for Mrs. Crindle. Had she been the artful deceiver they would have her to be, her first caution would have been to have seen that the exposing window was made perfectly secure against detection by thick curtains or shades. The foremost and constant care of tricksters is, to see that every avenue for secretly seeing and exposing them is securely closed. In this case, as the slats when closed, shut out the light sufficiently for a cabinet, the window gave her no further concern, while a designing-trickster would have first seen that it was securely guarded. Tricksters make oversights it is true, but not reckless ones like this, for they have to be ever vigilant and guarded. This, though not conclusive, tells strongly in her favor, so long as it is not satisfactorily explained away by subsequent events and this is not.

2d. The brothers Hunter, "resolved to make an effort to detect her," and act in concert. They came late and softly up to the house, and peered through a window. At a favorable juncture, No. 1, is discovered at his peeking and invited in. But No. 2 skulks round to the window of the cabinet room, turns a slit, and takes observations. He saw her going through her performances very adroitly. And he became as certain of her guilt, as a burglar, seeing him at his sly business at the window, would have been, that he was a brother burglar. The burglar, though taking what he saw him doing to be conclusive proof that he had found a chum, would have been egregiously mistaken in his inferences, though not in what he had seen him doing. Is it not possible that he too

might have drawn erroneous inferences about Mrs. Reynolds being a designing trickster from what he saw her do, and have been as sincere as the supposed burglar?

Well informed Spiritualists, who have had the most thorough experiences in the various phases of these so-called materialization manifestations, will agree with me, that those circumstances do not fully warrant his swift condemnatory conclusions. There is nothing to show that she was not entranced and being used unconsciously by spirits, good or evil, as the surroundings might have determined. It has been irrefutably demonstrated that controls do throw mediums into trances, and make them do what they would not do, and even could not do in their normal condition, such as going through various evolutions, and singing and speaking in voices they could not imitate. And we are here given very forcible indications of this, solely through the volunteered, indignant testimony against her. "She got down on her knees right in front of the curtains and talked like a little child, and sang Sweet By-and-By in a very child-like voice, and quite sweetly." Now I venture to say she could not have done this in her normal condition, to the perfection there described, and not a particle of unprejudiced testimony can be brought to show that such an achievement was in her power. To assume this, is not enough. Compare this with her leaving that window, in apparent artless sincerity unsecured, and give the accused the benefit of the doubt instead of the accusers. So far, all that appears in her favor crops out from the opposite side, and it amounts to a good deal under the circumstances.

3d. No 1 watching for his opportunity waited till a form came out of the cabinet, and invited him up. He went up, gripped hold, and No. 2, rushed in. But, as has always happened in this reprehensible grabbing work, the grabbed form escaped the grabber. She retired into the cabinet and locked or held the door, and prevented No. 2 from his attempt to rush in upon her. When she had come to herself, she called first her son, and soon after Mr. Sweetland. No. 2 asked Mr. Drown for permission to go in, who seems to have been perfectly surprised and bewildered at their using the hospitalities of his house for such a scene of disgusting rowdyism, and "he seemed confused and slow to act." Whether witting or not, he did right. There was no apology for such a rushing haste. And No. 1 had taken the medium to Mr. Drown's for that very seance which those two brothers broke up by force. In the midst of all this, No. 1 went off in hot haste for an officer.

There was no necessity for any violence or uproar, only as the parties chose to get it up in defiance of propriety and decorum. They had examples enough before them to show that these grabbing tumults have not been productive of satisfactory results, nor, in the end, of credit to their getters up. They have been nothing better than dust-scattering whirlwinds in our midst. And it is high time that all considerate Spiritualists united by general consent to frown them down, and refuse to listen any longer to anything from that inconsiderate and mischievous source. They have cleared up nothing, have done harm, and have mistreated honest, useful mediums, and thrown odium and suspicion upon them without sufficient cause. There are other ways to detect frauds, efficient, legitimate, candid, orderly, and honorable. And these only should be tolerated.

If those brotters had just grounds for suspicions, as they were doubtless fully convinced they had, an orderly, open-hearted, gentlemanly course, was before them, and inviting them to adopt it. Let them have instituted, by competent and trustworthy committees, thorough examinations of both the medium and her son, just before she entered the cabinet, and then another immediately after the close of the seance, in which she was secured full treatment and no favor. If, under those circumstances the usual manifestations came, the medium would be exonerated from designed deception.

3d. In the midst of their uncommendable and tumultuous course, which, as they doubtless have perceived ere this, has resulted in nothing satisfactory, paraphernalia and masks were brought to light of abundance. The question would then be, from what source did they get in that cabinet? I must respectfully decline all discussion of that subject, and confine myself only to investigating how far Mrs. Crindle can be justly implicated or may stand exonerated.

In this, the previous standing of the two parties will not be ignored. We are told that her exponents were all honorable persons. This we cheerfully admit. And the only caveat we interpose is, that too must not be assumed on this against Mrs. G's previous good standing. Marc Anthony said that the conspirators against Cesar's life were honorable men; and none need dispute this. It only shows that those who readily pass for honorable men may, through some misguiding purpose or wrong apprehension, hastily condemn and attempt to concommate a project by unjustifiable means; even go so far as to organize a plot and combine in a conspiracy against another. Cesar is not the only unfortunate who has had occasion to exclaim in his extremity, when he had supposed he was surrounded by friends, "Et tu Brutus!"

So too, unless I have been misinformed, this lady has stood for long years before an observing and scrutinizing community, watched and tested almost incessantly, and has maintained her standing as an honest medium, through whom was given indubitably genuine materializations of the

most satisfactory type, notwithstanding such usual efforts as are made against all our best mediums to brand them as frauds. Let her good standing on her side offset the others on theirs. If she was alone, she had been often and more thoroughly tried and tested. As a considerate person she knew she would peril all by resorting to deception and stood in no need of prepared masks and paraphernalia for manifestations. It is as hard to find motives for visiting deception on her part as on theirs. Let the Clyde exposure be judged on its own merits, its own outlook, with accompanying circumstances, without prejudice or favoritism either way as it eventually will be. 4th. When any studied plan has been executed as to the character of which there are conflicting statements, there are usually outside incidents preceding, accompanying and following, unnoticed or unknown to the actors, that cannot be provided against by the shrewdest heads, which come to the light, and indicate where truth may be found. Though they casually seem mere straws, yet in the scales of just decision they weigh like stone pillars.

In this case, Mr. E. B. Williams, of Fremont, with whom the lady had been stopping till that decoy card came, testifies that their trunks were left standing open while there, and contained no wigs, masks, dresses, or other secret paraphernalia for seances. And when she went to her trunk to take out her things for the seance, she took out her curtains for the cabinet, and the musical instruments, and he helped her roll them up and pack them in her small satchel, which could not have contained the wigs and masks and paraphernalia that he afterwards saw paraded as captured from her. If there was no clear evidence that she carried that paraphernalia, as there is that she could not have done it, the fact is, that it would be deemed conclusive against them. The truth is, that part of the exhibition looks over done decidedly. Some masks or false faces, a flexible rubber tube about five feet long, a lot of white glaze, and a silk and satin vesture with a string of cheap imitation diamonds attached—the same worn by Mrs. Reynolds in impersonating Julia Dean Hayne. And two wigs and some other things were brought into the Mayor's office on Sunday and Monday. It is preposterous to suppose that she habitually carried all that luggage under her clothes without their showing any signs or embarrassing her movements, as they must have done. Besides, her dresses would have betrayed the hooks and pockets, and ten to one, have been caught loaded. I leave this strange invoice with its two days growth, to the Clyde authorities, and the matter to the good sense of the readers, and go back to the scene of tumult.

5. We left there with No. 1 full tilt after an officer to arrest the parties. They left the scene. In her exhausted condition she walked during the night from Clyde to Fremont, through the mud, to find a place of shelter, while her persecutors were having the train watched, as if she were trying to escape, before they could ring money out of her by the clutches of the law. They pursued her to Fremont, the next (Sunday) morning; arrested both Mrs. Reynolds and her son, took them back to Clyde, locked him in the callouse, and her in the upper room of a hotel, and kept them safely secured till Monday forenoon; then dragged them out to court; and her counsel, as "she was in no condition to stand the strain of a trial," entered the plea of guilty, as simply a settlement of the prosecution. They fined them \$23.00, took her as security, and then they were released from the further vindictiveness of their persecutors. Mr. Pool took her back to Fremont that afternoon, arriving at his home about dark, while all she brought with her he could carry in his overcoat pocket; and her paraphernalia were in the possession of the Mayor of Clyde under lock and key. They agreed upon a test seance that very evening, when both her mental and physical conditions were in such an exhausted, distracted and distressed state, that they precluded all possibility of any satisfactory manifestations, unless she were one of the strongest and most easily available of mediums that this ungrateful world was ever favored with. She had no paraphernalia nor the usual instruments. Now no trickster (for they always must look out for and insist upon the favorable opportunities) no one but a truly candid and confiding medium, would or could, have submitted to a trial under these fierce dis�acting and cruelly adverse circumstances.

The result was, that "at the house of Hiram Pool, in the presence of thirty-five persons, under strict test conditions, after a close examination of a committee of ladies, there appeared fifteen fully materialized figures, two at one time, and that spirit singing by four different voices, just as they saw proper, as they did at this seance. That was their business, not hers. And no sensible reason can be given why she should be carrying those annoying and treacherous burdens around with her. And the allegation is unsupported that she carried them to the Clyde seance, where they allege they took them away from her. Nor will they ever be able to show to the sober

second thought of considerate Spiritualists, that those articles, which were forthcoming in such copious abundance at Clyde, and used with such Tartar ruggedness to force money out of her, were prepared by her and taken into the cabinet. And they may as well make up their minds to that first as last.

6. The Brooklyn exposure of Mrs. Reynolds is unworthy of a passing notice. It is rebutted by that seance shortly before attested by twenty competent persons, and immediately after by another equally thorough and demonstrative. It is little thought of outside of that sirocco atmosphere in which it was gotten up, and will soon be neglected. The body of Spiritualists have lost, and are losing confidence in that class of expositors faster than they dream.

If Spiritualists will only do as it is their imperious duty to do, immediately, refuse to listen to, or feel annoyed by the reports of spirit grabbers, and ever after exclude them from seances, we shall soon cease to be imposed upon by their mischiefs and the mischiefs of their mischievous controls. And by proper and kind arrangements, before and after a seance, it would be a demonstrated hopeless task for frauds to succeed in the cabinets; and they would become our safeguards, as they are the honest medium's necessity. The dispositions and associated spirits of these spirit grabbers are as unsuitable for a seance room as goats for a parlor.

7. The unjust use attempted to be made of her plea of guilty. We have seen the character and unimpassioned of the proceedings against Mrs. C. On the other hand, aside from unstained accusations of studied frauds, there has not appeared the first thing to show that she once deviated from the strictest integrity, unless it be where her counsel, without considering the false coloring that would be given to it afterwards by her enemies, entered the plea of guilty, as the easiest way to terminate the prosecution; when her persecutors would have sworn her guilty in the judgment of the court, anyhow. From the *R.P. Journal*, a no more reputable course was to be anticipated than a spiteful use of this fact. From other quarters more candor was hoped for. Yet a writer says: "She should not have attempted to have maintained her innocence by assailing the honor of men and women not easily frowned into silence, especially when to do this she was obliged to stigmatize her own record and admissions. I have no disposition to go behind the records of the court in this case." The spirit of that reasoning is reprehensible, and I shall criticize it sharply.

Their being "men and women not easily frowned into silence," has nothing to do with the real merits of the case. It amounts to nothing but an imperious threat that they will clamor her down. Such a left-hand compliment is a poor recommendation of the persons, and a sorry support to a just cause. He does not condemn her maintaining her innocence, because she was wronging them; but because they were "not easily frowned into silence." It is the propriety of their proceedings we are concerned with, not the vocal powers of either party. He has "no disposition to go behind the records of the court in the case." Neither have any others. Let that be distinctly understood. But we do insist that they shall be taken with their attendant circumstances, the spirit manifested with respect to her and her then situation, and what appeared the most advisable for her to do in her then present situation; and then taken at their intrinsic worth, and that her opposers shall not be allowed to pass them off for more than that. A trial under the reigning feelings and circumstances would have resulted in the verdict, "proved guilty," and the same use would have been made of that as of the plea of guilty, and to the same effect. It was intended simply as a settlement of the prosecution, and will be taken by all impartial minds for what it really was. If the poor woman were going to vindicate herself at all, her only way was to get out of the meshes of the law in the most quiet way, and then rebut the accusations against her by demonstrating that she was a genuine medium. This she did most triumphantly that very evening, and has been doing it ever since, endorsed by scores of the best informed, critical, candid and reliable Spiritualists, excepting in that Brooklyn affair, which is of no account when weighed in the balance against the superabundant proofs and demonstrations, before and since. And we persistently insist against this ungenerous proceeding of those who wrench this plea of guilty from its attached surroundings, and use it as a club to knock the oppressed woman down, with, every time she raises her head; and parading it, masked as an execrated criminal, for their "Raw Head and Bloody Bones," to scare others from speaking in behalf of justice and in her defense, as this writer comes at us with it, telling us she "was obliged to stigmatize her own record and admissions." This will not win. A discerning community will take into consideration how, and by what means, and with what spirit, this was extorted, and denounce it as unfit for a candid man to use. It is precisely the same spirit, in a different age, and with different surroundings, with which the High Court of the Inquisition and its hangings hounded Galileo to his grave.

I extract the following from the full text of what he calls his "Abjuration." "I have been judged and vehemently suspected of heresy, namely; that I maintained and believed that the sun is the centre of the world and immovable, and that the earth is not the centre and moves; therefore, being willing to take out of the minds of your eminences, and of every Catholic Chris-

tian this vehement suspicion, of right conceived against me, I, with sincere heart and faith unfeigned, abjure, execrate and detest the above said errors." Pursuing him afterwards for not abiding by this, "they had no disposition to go behind the record of the court in the case," not they! and gave him to understand very dearly that he "should not have attempted to assail the honor of men not easily frowned into silence, especially when to do this he was obliged to stigmatize his own record and admission." Galileo's persecutors supposed they were right, and were only giving it to him with the lash of justice, as Mrs. Reynolds did, that they were right, and their followers joined the hue and cry. But the considerations have persisted in taking all the circumstances of that case into view; and they will of this case.

Leave that use of this plea of guilty to the *R. P. Journal*. Let its editor have it as his dear harp of one string, like Paginani's fiddle, to harp upon. He has assailed Mrs. Reynolds as he has other materializing mediums now above reproach, and has been publishing, from various quarters, what has been reported against her, and not one of the favorable recommendations over the very best endorsements. That is the way he has treated other mediums who are now unclothed by his attacks, though he thought he had them so used up that they could not survive his assumed exposures.

The following is his logic in justification of his course. "It has always been held by the *R. P. Journal* that every manifestation must stand on its own merit, and the conditions of one are not evidence for another, at which they were not observed." Here he plants himself squarely on the position, that frauds must first be assumed in all cases, and that what has been received as evidence of fraud in one case must be held as evidence of fraud against every other, as infallible as the Pope and Persians, unless "the test of one case" set it aside in that one instance. And then it resumes its undiminished force and infallibility again, for all future cases, as at first. While, on the contrary, "the test conditions of one are not evidence for another at which they are not observed." So that he artfully rules these last from the witness stand for all time, but keeps the fraud ever present in court, and has his testimony to decide against every one, except each special case where he, for that one time, has been impeached. The evidence of a notorious fraud is to be taken as valid against all honest cases, and can never be impeached only for one case at a time, by special effort! But the honest and true must be branded as false in all cases, and ruled out, and what it would confirm must be first proved by his other witnesses, named "test conditions." Can you accept that course as just? We all know there are many truthful and conscientious mediums. Yet he virtually still labels them as frauds, by insisting that "the conditions of one manifestation are not evidence for another at which they are not observed." Thus they must every time, on and on to the end of their lives, demonstrate that they are not rascals, or there is no evidence of the truth of their manifestations, they must not be believed, however truthful and good.

See how that vigilant-eyed malignant applies his principles of procedure against Mrs. R., as he has against others of our highest and most worthy mediums, to head off her only possible defence against her accusers and malignants. Notice it! "If Mrs. Reynolds should now give indisputable manifestations, that would prove nothing with regard to this exposure at Clyde, and to assert otherwise, is to claim innocence for a murderer because he does not commit murder before the eyes of the court." That was exactly Judge Flowers' ruling in Slade's case. He decided that no evidence, before nor after, of the genuineness of Slade's manifestations could have any bearing in that case, and prohibited their admission, and convicted Slade on the testimony of Lankester and Dankin. And here, according to Bundy, "the exposure, taken away all the safeguards of moral character," on the part of Slade! That may be English law and John Bull Justice. It certainly is Mr. Bundy's method of trying and condemning mediums to his gallows for life. That Satan may rest assured that he cannot wheelie, scare, drive, nor beguile the Spiritualists to adopt his principle with regard to Slade, nor any of our good, honest mediums whom he has denounced as exposed from the first. He ever wallowed in the mud with his onslaught on Mrs. Reynolds. He fools himself hugely in expecting Spiritualists of the true ring, will walk into that box-trap because he has got it baited with his mouldy cheese rind of "preventing frauds." They will do what they know is right and just, and take Slade's good standing as irrefutable proof that Lankester and Dankin (honorable men) were mistaken, malignant, or both, or worse, (which is their lookout). And so with Mrs. Hull, Mrs. Pickering, Mr. Mott, Mrs. Stewart, and all others. And they will neither accept nor be frightened by his logic, that to do this, "is to claim innocence for a murderer because he does not commit murder before the eyes of the court."

And when they adopt the principle, as they yet will, and ought to have done ere this, that they will not entertain, nor be annoyed with, nor be insulted, nor be imposed upon, by any of these exposures, from the tumults sprung in our midst by spirit grabbers, slate snatches, and analyne squatters; and that they will accept no verdicts imposed through those rascally means by such rowdies and their abettors, "Othello's occupation will be gone." Those persons who are ruffians enough to grab spirit forms, and enter into a rough-and-tumble scuffle with an entranced woman, would have some excuse provided to justify their proceedings, and do their utmost to destroy the medium's reputation. The good sense, good hearts, good souls, and good resolutions of good Spiritualists will not suffer them to tolerate the perpetrators and abettors of these disgraceful scenes much longer. The mediums who conduct themselves with propriety must have an average chance with (honorable) assistance, which has been denied them. They have been kicked so long that the impression seems to have obtained throughout the Spiritualist community almost, that if they are now only cuffed, they are treated passably well. We must rally from this. We must study and maintain all the conditions and laws of form materializations. We must encourage with right surroundings, our new and partially developed mediums; defend our old and tried ones; and repudiate this ruffianism now and forever. "He that is not for us is against us; and he that gathereth not with us scattereth abroad." whether under Bundy's "Metropolitan Martial Music," or the disgraceful tumults of breaking up seances.

"Martial Music" From San Francisco.

WRITTEN FOR FUN, BY A SON OF A GUN.

SAN FRANCISCO, June 15, 1882.

Editor of Mind and Matter:

After reading the last *R. P. Journal* issued, June 3d, having been somewhat exercised over a very unique article entitled "A Pacific Specific," and particularly so by its leading portion signed "M," and while wondering who the writer could be, I fell asleep. About the mystic hour of midnight, when goblins are supposed to sally forth, andeline serenaders rend the welkin with their infernal music, I was suddenly awakened by a tremendous clangling and clashing of caitlumplian instruments, and at first supposed that a Chinese insurrection had begun to sacrifice all the "Meican men" who have "soured" on the heathen Chinese. But after listening in fearful suspense for a few moments, the brazen instruments ceased their uproarious din, and were succeeded by the shrill and somewhat broken voice of a female, which reminded me quite forcibly of that of the president and chorister at Ixora Hall.

Still wondering what all this fuss was about, I continued to listen, when my ear caught a few disconnected sentences, uttered with greatest style, which gave me a clue to this most mysterious and unusual nocturnal uproar. The feminine orator seemed to be addressing somebody in the distance that I concluded was the editor of some "quasi" Journal. She said: "Some eighty-two Spiritualists have freely signed it. These eighty-two represent the spiritual workers of San Francisco. Almost every person in our city prominently identified with the cause, has signed it. Thirty-five mediums have appended their names. These comprise nearly every medium in the city of any note!" There was much more in this same highfalutin strain, when the harangue suddenly changed its prose sound into a tuneful effusion to whose "Martial" notes a motley crowd could be seen in the dim distance to be marching.

Having "a good ear for music," and the acoustic quality of the air being unusually favorable, I caught the familiar air of "John Brown's March," to which the siren-voiced singer adapted, better than I can, the following significant doggerel. The whole enthusiastic crowd joined in the chorus, and with the gong and trumpet accompaniment, "made the night hideous" with a jargon of music(?)

MARTIAL SONG OF SAN FRANCISCO'S ANTI-FRAUD MINSTRELS:

(Tune—*John Brown*).

We are coming, Father Bundy, to join the Fools' Brigade, On materializing we're bound to make a raid; We fear their "masses" and "multitudes" will spoil our stock in trade,

As we go marching on.

Chorus—Then hurrah for the *R. P. Journal*, Hurrah for Coleman and the Colonel!

The frauds they must go to the regions below,

As we go marching on.

We have heard the "martial music" which the brave New Yorkers made,

And the spirit of Bon Quixote bids us join their grand parade;

We'll meet them at Chicago, where our flag is now displayed;

As we go marching on.

Chorus—Then hurrah, etc.

Brave Coleman is our leader, who has raised the battle cry, Fraud-hunting is his business, and he's mousing as Paul Pry;

With him we'll fight the frauds, but we'll fight 'em mighty shy,

As we go marching on.

Chorus—Then hurrah, etc.

With him we'll fight the frauds, but we'll fight 'em mighty shy,

As we go marching on.

Chorus—Then hurrah, etc.

With him we'll fight the frauds, but we'll fight 'em mighty shy,

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With him we'll fight the frauds, but we'll fight 'em mighty shy,

As we go marching on.

Chorus—Then hurrah, etc.

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As we go marching on.

Chorus—Then hurrah, etc.

With him we'll fight the

WHAT DOES HE MEAN?—WE WANT TO KNOW."

In the *Spiritual Offering*, of June 17th, instant, there is the following note from Thomas R. Hazard:

"Editors *Spiritual Offering*:

"In looking over some forgotten manuscript I find the following, which for some cause was not forwarded to you, as I suppose was designed. Its contents are so significant in relation to what has occurred, since I wrote it, (Oct. 21, 1881,) that I thought you might think it worth printing now, June 3, 1882.

"THOMAS R. HAZARD."

Mr. Hazard writes as follows:

"In conclusion allow me to say that while I most highly appreciate the general course the *Offering* has pursued since its resuscitation, allow me to utter a warning voice against the subtle snares and danger that may probably beset its path in the future: To me the signs of the times portend a like struggle between would-be leaders and dictators in our ranks on the one hand and the Spiritual powers that manifest through our mediums on the other side, that has attended every successful outpouring of the spirit that has been accorded by God and the angel world to humanity, in which up to the present century, including the early Christians, the Swedenborgians, the Quakers and others, has resulted in the triumph of the former. It is my firm conviction that were it not for the temperate, but determined stand that was early taken by the conductors and contributors of the staunch old *Banner of Light*, in behalf of our mediums, our materializing mediums, through the machinations and persecutions of foes in our ranks, ere this would have been utterly annihilated or driven from the field of labor, whilst most others of our public mediums of all classes would have become mere puppets under the dictation of selfish and designing men. Nor do I think it by any means improbable that in case the present editor of the *Banner* should be removed by death or otherwise, from the part he, under the control and dictation of his spirit band, so ably fills; that even that journal should be circumvented and pass into the hands of the self-seeking Antichrists of Modern Spiritualism, in which case a heavy responsibility may be thrown upon the conductors of the *Spiritual Offering*. * * *

"South Portsmouth, R. I., Oct. 31, 1881."

We are at a loss to understand many things in this admonition of Mr. Hazard to the editor of the *Spiritual Offering*. First, we would inquire of Mr. Hazard, "against what subtle snares and danger," he cautions those journalists? Second, to what "signs of the times" he refers as indicating that religious persecution, is to be the result of the struggle "between would-be leaders and dictators in our (spiritual) ranks, and the spirit powers that manifest through mediums?" Third, what "determined stand was taken early," or late, by the *Banner of Light* in behalf of mediums assailed by "would-be leaders and dictators in our ranks?" Fourth, when and where has the *Banner of Light* ever defended "our mediums" assailed by those, "would-be leaders and dictators in our ranks?" Fifth, why does Mr. Hazard think "it by no means improbable" in case the present editor of the *Banner* should be removed by death or otherwise, "that that journal would be circumvented and pass into the hands of the self-seeking anti-Christians of Modern Spiritualism?" Sixth, who are the "self-seeking anti-Christians" to whom he refers? And seventh, why would that "circumvention" place any responsibility upon the editors of the *Spiritual Offering* that does not equally rest upon them now that the editor of the *Banner* still lives or is not removed from his position for other reasons than death? What is going on any way? Why all this oracular mystery? If you know anything, Mr. Hazard, that concerns or that is important to Spiritualism, why don't you out with it and be done with it? Mr. Hazard says his riddles are "so significant." Well if that be so, why not tell us what they signify? It begins to us to look more and more as if there was very little significance in anything appertaining to the movements of the would-be leaders and dictators in our ranks, or the journals who have cringed and shrank from grappling with these impotent upstarts. But one paper has had the independence, honesty, and courage, to throttle these would-be usurpers of spirit prerogatives, and hurl them out of the way of the spiritual movement. That paper has been fully equal to the emergency thus far, and will stand good for any number of future emergencies. All we ask is that those who are the sincere and unselfish friends of Spiritualism will come up to its support, as it merits on every principle of justice and interest.

Mr. Hazard has neither the fairness nor honesty to give any recognition to the work done by MIND AND MATTER in defense of mediums. This shows that his spirit is but of piece with those whom he designates as the would-be leaders and dictators in "our" ranks. Some allowance should be made for Mr. Hazard's years, but we assure him he will never learn what justice and square dealing is, at a younger age than he has reached. We tell Mr. Hazard that we have a better right to sneer at his dictatorial pretensions in Spiritualism, than he has to dishonestly seek to ignore our public labors in the cause of Spiritualism. There are others as arbitrary and dishonest as Mr. Hazard is, who think they can ignore our influence in the Spiritual movement. If they live a little longer, they will become vastly wiser, if no better than they are. We are a Spiritualists who, in the sacrifices we have made to defend and uphold it, hold second rank to no one in the cause; and we are unwilling to be treated with injustice and insult by any one who is in no respect our superior as to purpose or ability to serve that cause. Those who seek to antagonize or ignore us and our

paper in the Spiritual work of the day, seek to antagonize or ignore the cause we maintain. That is the long and short of it.

Our New York Correspondent.

NEW YORK, June 6, 1882.

It is essential that "Western people" should be informed about mediums of the Metropolis. The time is approaching for the Eastern camp-meeting, and many will attend them by way of New York city, desiring to see those mediums not in attendance at those popular resorts of Spiritualists.

Mrs. Hollis-Billings, so well known throughout the Southern and Western States, is located at 219 West 48th street. Herself and daughter, the latter a capital vocalist of seventeen, have fitted up their home with the most artistic taste, both for quantity and quality, of rare works displayed. Many unique souvenirs have been brought from foreign countries. Woman's hand is traced upon embroidered velvet lambrequins, plush sofas, satin ottomans, and casimere table cloths, etc. The painter's brush and pencil adorn the walls and easels in rich profusion. The antique furniture and bric-a-brac bewilder the visitor to know in what country this spiritual medium was divining. The three floors of her house betray the industry of cultivation. The modern craze for the aesthetic has evidently taken full control of this medium's home, showing a difference which thirty years have wrought from that obscure cottage of "The Dawning Light."

Now, advanced spirit manifestations are occurring in equal comparison with the changed material surroundings of the medium of Hydeville and New York. The rappings and independent voices are in great contrast. The spiritual and material will ever keep pace in the march of time. The barren walls of Puritanical days, with desolate looking apartments, could but produce Edwards and Mather, reflecting adamantine logic of materialistic minds. Modern witch-hanging aspirants will only be able to procure the rope, for by the age of advancement and culture, they will find the trees of liberty too high to suspend their victims on. Witch-hunters were just as conscientious in arresting and suspending the physical mediums two centuries ago, as their followers in their efforts to purify the world by "coercive resolutions."

Mrs. Billings has nevertheless set apart a darkened chamber for private sittings, handsomely carpeted and furnished. She has what is termed independent voices. Your own friends talk audibly, giving tests and counsel in a most familiar manner. Every Tuesday evening she gives a reception in her parlors to invited guests. Then she is entranced, and a spirit giving the name of "Gatina" gives the philosophy of Spiritualism. The spirit was requested on last Sunday, to define its position or give its opinion upon the ancient spirits presenting themselves now for acceptance. The party being composed of intellectual people anxious to hear of this interesting subject, was first surprised at the reticence of the control, when saying, "Do you want to bring vengeance upon our medium?" "No," I remarked; "but it is a duty you spirits owe to the world, to give each instructions upon the matter that they are enabled to." This seemed to encourage the one talking. When replying she said: "They are only materialized figures represented and not verifiable personages of Biblical record. They are statues, and to worship them would be like kneeling to carved images. It is only to show the great power of spirit over matter. A perfect spirit form could not produce a shadow. It is only on rare occasions that spirits fully materialize. There are transformation and transfiguration that I have not at present the time to explain; but these materializations are only statue images though apparently endowed with life, yet they are made up by spirit artists by a law of conditions, similar to the laws by which chemists work upon the physical plane. They are able to make and unmake, that which seems entirely material; but the more confidence there is between mediums and investigators, the better manifestations there can be, so the visitor is just as responsible as the medium for these things being good or otherwise. If you place yourself in antagonism, by being suspicious or arrogant in defining conditions, the band around a medium partakes of the same sentiment, and frequently become malignant in their actions, not caring for the opinion of mortals (not to mystify). If the mediums are not honest the result is a law of compensation from which there is no escape, and you can afford to wait, for they will surely receive their reward or just dues. Then your hands will not be stained by any injustice in letting them alone. Though in ignorance of doing anything to harm, if you do, by the same laws, you, too, will suffer. You cannot gain anything by coercive measures in the outpouring of the spirit. It will finally come to the surface, and be righted in its own time. Mediums must of necessity suffer, they being either right or wrong. It is a mistake to allow every one, not understanding materialization to attend such seances, for babies cannot feed upon solid food, made only for the strong. It is a natural law and must be held by nature's methods of adaptation. The imperfections of investigators are just as great a hindrance to perfect manifestations, as the conditions of the mind and physical character of the medium. They cry out crucify him! Crucify him and to be a medium, is to be a martyr. Our instrument before you has had to be hammered into perfect subjection to be passive for our work. We rebelled at first, but for the past three years we have kept up our courage against all malignant aspersions, and she shall be sustained, since she is more resigned to our work."

A gentleman present asked about the laws of compensation to the victim of a murderer. The control said they would have to trace back generations and find the cause to prove the laws holding true; for being ignorant could not keep the victim from escaping the penalty, be it on the physical or the mortal plane. Antagonisms causing injustice towards fellow beings, arises both with the murdered one and the murderer, with its influential surroundings. As in the case of the late President, political animosities breed contentions and strife, though they could not realize it to be enough to produce the murder, but right here, our medium predicted the assassination while in Chicago, and now we predict that three more crowned heads will follow before the year is gone; and if Arthur does not faithfully watch himself, he too will be assassinated very soon, or the attempt will be made, though he may not be aware of wrong doing, but by cause and effect this seems foreshadowed. A wilful murderer

is selfish; and one committing the deed will be haunted, and suffer more than all the physical penalty a state may impose. Guiteau has suffered more from fear than mortals dream of, though he puts a good exterior on the matter."

These private receptions of Mrs. Billings, are very instructive, and those only attend usually who do not care to take active part in the cause of Spiritualism. Mrs. Billings' only son is Professor of Mathematics at Schenectady, under the government. He enlisted in the navy four years ago, and having returned from a three years' cruise in the southern seas, stands now in the most prominent position of the naval school. He graduated four years ago at Louisville, carrying off the golden medal, with his graduation papers. He is a wonderful clairvoyant, and never denies his guidance by spirit power. He told his teachers how he pronounced his medal by following their direction. They promised a mere lad then, that if he did so, he would win the honors. He is a deep student, and neither prosperity nor adversity will ever swerve him from his own intuition of right or wrong. This is great proof of spirit power, to rise in the scale of knowledge and worldly emoluments, when so many are ever beating the old tune that "it demoralizes and degrades one's being," if they are guided by these invisible intelligences. Prof. Hollis visits his mother every few weeks. Space will not allow a narrative of experiences with other mediums in this issue of the medium's paper.

ANNIE T. ANDERSON.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor of Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly, FRANK T. RIPLEY,
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A Card.

Having located for five or six weeks at 1208 Mount Vernon Street, I should be pleased to have all honest investigators call upon me who wish to receive what truths and light they can receive through my mediumship. My office hours will be from 9 A. M. to 1 P. M. and from 2 to 5 P. M., Sunday excepted. Persons wishing to engage me for private sittings in the evenings, must make a written or personal application. I do not expect to be in this city over two months at farthest. Fee \$1.00 per hour. Spiritual and physical diagnosis given with every psychometric reading.

WILLIAM H. DRAKE.

Psychometer and Seer.

Philadelphia, Pa., May 2, 1882.

Sobrial Notices.

WANTED.—A correspondent. Address, Miss Belle Cavender, Dillsborough, Ind.

JAMES A. BLISS has removed to Wakefield, Mass. P. O. address Box 63.

Mrs. Lizzie S. Green, clairvoyant, trance and cementizing medium, 309 Longworth Street, Cincinnati, Ohio.

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The *Spiritual Offering* is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.00 per year.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one.

WANTED.—To correspond with some medical medium or liberal physician, either male or female. Object, mutual co-operation in business. Address, Dr. Wheeck, Berville, Mich.

The *Iconoclast* is on sale at the office of M

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A PROPHET FULFILLED—ONE YET UNFULFILLED.

Editor of *Mind and Matter*:

In the spring of 1862, at the time of the breaking out of the rebellion, Mrs. Sarah F. Houghton, while about her domestic duties was thrown under a powerful influence, and the following prophecy was made through her.

"War is upon you, and although you may think it is but a trifling matter and that it will soon end; it will not. Already it has been said, 'There will be no fighting, a small army from the North will quell the whole thing.' The control then went on and depicted the rebellion, with all its horrors and bloodshed. Said he, 'It will be years before it will cease, and thousands of spirits in the form will come to us by the sword and bullet. There is a power behind the scene that you cannot see. It is well you cannot. The planet must develop, and man with it. The great wheel of progress is rolling on, and the puny arm of man cannot stay it. In the Revolution there were what were called Tories; you have them now, but they will have their power taken away.'

That prophecy has been fulfilled to the nation's sorrow. The second prophecy then commenced as follows:

"Listen, oh! mortal man. A dark cloud hangs over your world—another conflict awaits you, more fearful and more fierce, and not to be compared to the (then) present rebellion in its consequences. All obstacles standing in the way of progress must go down. The principles involved are social, political and religious—truth, right, and justice. You have Tories now, you will have them then more formidably." The prophecy closed by saying: "Look out for the Catholics."

In February last, I was conversing with the medium upon the coming conflict, so much talked of at the present time. I remarked that most Spiritualists did not believe there would be any bloodshed—it would be only a war of words. My wife was immediately controlled, and with uplifted arms said: "Twenty years ago, through this medium I told you of the rebellion. It came with its devastation. I told what was sooner or later to follow. It will come."

Bro. Roberts, I have been impressed for months to send this to you. I have given the substance but not the words. It is necessarily imperfect. I am not a scholar. If you can make anything out of it, it is at your disposal. If not put it in the stove." Z. HOUGHTON.

Darien, Wis., May 28th, 1882.

We are impressed to believe that sooner or later the religious, social, political and hierarchical pretensions and claims of the Roman Catholic Pontiff and priesthood, will be brought face to face with the counter-claims of Democratic, Republican and popular government. It is not in the nature of things that two organized movements, so essentially antagonistic and destructive of each other, should continue to grow and flourish side by side, under the same national institutions. That they may for a time seem to do so, in peace and harmony, we have seen, in the mutual forbearance of those who have thus far controlled these naturally hostile movements; but that forbearance is only the calm that precedes the tornado, when two atmospheric currents of widely different temperatures meet from directly opposite directions. These forebodings of a fearful tempest of conflicting interests and passions, are not the result of any partisan prejudice or predilection on the part of the writer, for he has grown out of, and beyond the trammels of partisan littleness, whether in religion, politics or social bias. To us all mankind are one and the same, so far as our sympathy with them, one and all, can govern our judgment or our actions. These forebodings of an approaching conflict, are wholly the result of a philosophical retrospect and analysis of the whole current of human events, as they are recorded on the pages of history. In the movements of the human race,

or of nations, as in all the rest of nature, like causes have ever produced like effects. All down the ages we behold the terrible and bloody conflicts that have ever attended attempts on the part of the more progressed thinkers of their respective ages, to free the human mind from the chains of ignorance, superstition and selfishness, which held it from enjoying its natural prerogative to freely investigate and independently judge of its rights, its duties, and its interests. For over fifteen hundred years, the Catholic hierarchy have stood shoulder to shoulder to opposing all mental, religious or individual freedom, and have labored as no class of men ever labored to dominate arbitrarily and unlimitedly the individual, social, and political thoughts and actions of humanity. That they have so long prevailed, in some quarters of the globe, has been owing solely to the ignorance and prejudices of those who were willing to submit to their irrational pretensions. Again and again, have able leaders of popular interests essayed, in Europe, to break the power of the priesthood of the Church of Rome. The latter have had the shrewdness to use intermediaries between themselves and the people, in the shape of emperors, kings and princes, who have made common cause with them in carrying out their schemes of selfish aggrandizement. These emperors, kings and princes, have in a few instances, so far learned the ways of their priestly Roman Catholic instructors, that they have undertaken to institute new and independent hierarchies, subordinate to themselves, and have played them off against the equally irrational and groundless pretensions of the Roman Catholic priesthood. As a matter of course, but little progress toward mental and religious freedom was possible under so repressive an order of things, and to day Europe is far in the rear of the most advanced civilization of the world.

When Europe was being rocked to its centre by the polemical warfare carried on by Luther, Melanchthon, Calvin and other giant intellects, against the corrupt and high-handed proceedings of the Pontifical hierarchy, the mediumistic mind of poor despised, contumacious, but great-souled Columbus was impressed to go forth, and to present to humanity this mighty Western Continent, whereon to plant the seeds of human progress, freedom and enlightened civilization. At once the oppressed masses of Europe, like bees in an overcrowded hive, began to swarm and take flight, to avail themselves of the stores of natural wealth that Columbus and his fellow explorers laid before them. From the frozen regions of Norway and Sweden, and the sea-girt islands of Great Britain and Ireland, on the north, to the shores of the Mediterranean Sea on the south, the whole continent of Europe was in a ferment. Catholics, Puritans, Lutherans, Presbyterians, Quakers, Methodists, Mononists, and religionists of every phase of theological belief came in groups to settle in the wilderness of America, and hew their way to independence and success. But with these sectarian immigrants came a vast and ever increasing element of free thinkers, who, though less demonstrative and known at the time, were destined to leaven the minds of their sectarian associates with a desire for mental independence and religious liberty. Had we the time and space we could show how every phase of religious thought and belief was modified by the liberalizing influence of those minds who foresaw the coming dawn of a new era, when national and social interests would take precedence of all religious and all class privileges, hierarchical or political. One hundred and fifty years sufficed to prepare the heterogeneous population of the American Colonies to strike for political independence, and after a desperate and protracted struggle, to secure the right to institute a new national government without let or hindrance from any quarter. Then it was that the fact became apparent that the grand leading minds who had directed the great revolutionary movement, were outside of all theological or hierarchical influences, and prepared to assert in the face of the world, the great principles of perfect religious liberty and the fullest political equality. We have sometimes been led to wonder whether Washington, Franklin, Paine, Adams, Jefferson, Jay, Madison, Hamilton and their free-thinking associates, foresaw the momentous import of the work they so well performed, in laying, as they did, the foundations of this glorious Republican government. Grandly, nobly, wisely and successfully they opened the way for the greatest advance that has ever been made in human civilization; and mighty indeed have been the results which have grown therefrom, in the first hundred years of this nation's existence. Nothing to compare therewith has ever been known as the outcome of monarchical, oligarchical, or hierarchical institutions, in all the ages of the past.

It is not to be wondered at that monarchs, princes, nobles, and priests, the world over, should have watched with wonder and jealousy, and their peoples looked with admiration and hope on this phenomenal innovation on the time honored and prescriptive political and religious dogmas of the past. Not only in America, but in Europe the ground-swell of the tide of human progress has been more and more distinctly felt, as each foaming wave of trial and struggle spent itself harmlessly upon the eternal rocks of truth and justice, that marked the bounds of the abiding place of humanities hope—America! With the safety of the mighty governmental experiment, as

it withstood each threatening shock, the hopes of the down-trodden masses of the world arose and grew, and the clutch of rulers, princes, nobles, pontiffs, prelates and priests, grew weaker, until, to-day, even autocratic Russia is heaving with the throes of an early revolution; the mighty Imperial power of Germany, forgetting the sturdy independence of Martin Luther, finds itself compelled to strike hands with the imprisoned Roman Pontiff to make head against the Liberalists of the Fader-land; Italy has defied the impotent anathemas of the Pope, and the only choice left to that once powerful head of Christianity, is helpless dependence upon Italian forbearance, or a ruinous and ignominious flight; Liberalism in Spain, in Austria, in France, in Belgium and in Holland, challenges and defies the Roman Catholic Temporal and Spiritual authorities in those countries; and even proud and "perfidious" Albion cannot make concessions fast enough to stay the Republican tendencies of the British masses. What has been the result? The Roman Catholic hierarchy who are as much opposed to the true interests of their followers as to the interests of those whom they antagonize, have seen their last chance of successful propagandism in America. The ecclesiastical Order of Jesus, the right arm of Catholic Christian propagandism, is now engaged in preparing the way for a final struggle with the Liberalizing influences of our national institutions, to subordinate them to the reactionary policy of Ecclesiastical domination. This course followed up can have but one result, a conflict which will end the disturbing incompatibilities between priesthood and the institutions which are the outgrowth of liberal thought and personal sovereignty of the people who established them.

Time will not permit us now to follow the subject further, but we will in a future number, show in what direction Jesuitism is throwing out its skirmishing line in anticipation of the coming battle which that well informed and powerful ecclesiastical body knows is inevitable if the only object for which they have ever worked is not to be wholly abandoned.

BUNDYISM OUTDONE.—DR. CROWELL "TAKES THE RAG OFF OF THE BUSH."

We supposed that Col. Bundy had exhausted all possible ingenuity in devising methods calculated to prevent the occurrence of spirit materializations, and that he had no reason to fear any successful rivalry in the enjoyment of that detestable distinction; but he might as well surrender, for Dr. Eugene Crowell has already outbidden him for the leadership of the enemies of spiritual media, and the control of the opposition to the work of the spirit friends of Spiritualism.

In the *R.-P. Journal* of last week, Dr. Crowell has a letter in reply to Mr. Henry Kiddle, from which we make the following extracts. As to the bitter personal controversy between those prominent persons, we care nothing, and propose that they shall settle it as they please, so far as we are concerned. But, in so far as Dr. Crowell's position concerns spiritual media, spirit manifestations, and the Spiritual movement, we propose to have our full say. Dr. C. says:

"To prove that genuine mediums for materialization have no reason to fear test conditions, I will relate the recent case of Dr. R. W. Sour, of Cincinnati. Dr. E. D. Babbitt, in the *R.-P. Journal* of June 3d, furnished a report of a seance in that city—Dr. Sour being the medium—at the rooms of a literary club, composed, he says, of judges, lawyers, doctors and literati, including some of the most eminent men in the city.

"Fourteen of its members constituted the jury before whom Mr. Sour's mediumship was tested, and most of these were skeptics of the severest kind. They would not have a single friend of Mr. Sour's present for fear collusion might take place, and demanded that he should be entirely stripped before and after the seance, and that he should wear the suit furnished by themselves. This was a severe way to treat a person so well known as having a high sense of honor, [A queer sense of honor that would prompt a man voluntarily to submit to such unjust indignities!—Ed.] but these gentlemen ridiculed the very possibility of spiritual manifestations, and it was well that Dr. Sour thus stooped to conquer." *

"Dr. Sour then went behind the curtains they had put up, became entranced, and in a little while full length female and other forms came out in the light, before the surprised witnesses, and in one instance, held the curtain aside so as to show the medium [Why did they allow the medium a curtain at all?—Ed.] at the same time. I say these forms came out in the light, because the ordinary semi-shadow condition of the room was denied him. When the manifestations were ended, the society admitted that he had carried his point, and handed him the fifty dollars to pay for his new suit. This of course was a grand triumph for the cause of Spiritualism, and for the medium who thus courageously met the lion on his own terms, and in compliance with the severest test conditions."

When two weeks since we published a report of Dr. Babbitt in regard to Dr. Sour's humiliation and disgrace, and commented upon it as we thought it deserved, we very well knew that, even if Dr. Babbitt had not intended it as a handle for the Bundyite enemies of Spiritual media to use against them, they would so use it. We have not been disappointed. It furnished Dr. Crowell too good a chance to excuse his enmity to spiritual media, to be overlooked. We trust that Dr. Sour will hire himself to Eugene Crowell, who has ample means to employ him, to try the efficacy of Bundyite "crucial test conditions." We have all along suggested that if they wanted to show that they honestly and sincerely believe, as to crucial test conditions, what they so clamorously pretend to believe that they

should employ some medium or mediums who have no self-respect and who care nothing for aught else than the money received for their degradation, and then experiment to their hearts' content, or until they found what fools they were. If they would do that, they would show a little consistency. But consistency is not what the enemies of mediums can afford to observe. But Dr. Crowell goes on to say:

"If Mr. Kiddle and his friends who view this question in the light that he does, desire to prove the soundness of their position, why do they not persuade their protégés to submit to tests even half as stringent as these submitted to by Dr. Sour, with such signal success? The results were alike creditable to him, his advisers, and to Spiritualism."

And what was that credit? The simple acknowledgement that Dr. Sour had carried his point, and pocketed fifty dollars for so doing. Dr. Babbitt does not pretend to say that a single one of his skeptical employers admitted, or was convinced, that what they saw were spirit manifestations, or that he was a genuine and honest medium, or that Modern Spiritualism is true. That they gave him the fifty dollars, amounts to nothing. It was as little as they could have done, after degrading him by such a bribe to sell his manhood. Had those obstructions thrown in the way of the occurrence of the manifestations, been successful in defeating their occurrence, and the chances would have been fully even, with the most thoroughly tested and developed mediums, that they would succeed, would Dr. Babbitt or Dr. Crowell have believed Dr. Sour a medium at all; or would those literati, judges and lawyers, have regarded him as anything but a discomfited knave? They surely would not. In consenting to submit to such a degrading proposition, and such an insult to himself and his friends, Dr. Sour, for the paltry consideration of the price of a suit of clothes, laid his reputation and honor as a man and medium in the scales against a suit of clothes. This is no doubt "Spiritualism in its higher aspects," according to Dr. Crowell; but in our estimation, it is Spiritualism in its lowest aspects.

But let us follow Dr. Crowell further. He says:

"How different is the course pursued by these gentlemen? Surely their valor needs to be tempered with caution, for if they should prevail upon their so-called mediums to consent to only reasonable and simple test conditions, I am disposed to believe that their championship of them would cease with the termination of the trial seance."

In reply to which we say that men of Dr. Crowell's naturally dishonest and suspicious nature can believe anything that suits them, there being no law that can prevent it. Their mistake, however, is, in supposing that other people are as dishonest as themselves.

That we do not use terms at all out of place, when we denounce Dr. Crowell's course as dishonest, hypocritical and deceitful, will be apparent when the reader peruses the following Jesuitical proposition from the pen of this discomfited and disgraced upstart. We say discomfited and disgraced, for when Eugene Crowell agreed to supply those who subscribed for his recent bogus publication; which he promised to make an exponent of "Spiritualism in its higher aspects," when he employed Mr. Newton, taking him from his home by business inducements held out to him, which were never fulfilled; when, in bad faith, he violated his promises to Mr. Newton, that he should have the editorial control of the *Two Worlds*, which Mr. Newton in his answer to Dr. Crowell's bitter personal attack upon him, calls "My paper (*The Two Worlds*)"; when he promised those who subscribed for his paper, that under no circumstances would it stop or suspend; and when, at the end of five months, he broke all the profuse promises he had made, and confessed his bad faith in the whole affair, by the stoppage of his publication, he stood as fully discomfited and disgraced as any person could well stand. Dr. Crowell may find some medium who has acted more dishonorably and in bad faith, than he has done in the respects stated, but we have not heard of them. It is true Dr. Crowell pleaded ill health as the reason for his refusal to fulfill those business obligations, but his health was no poorer when he broke his promises than when he made them. This is the man who makes the following proposition:

"But if Mrs. Hull's and Mrs. Reynolds' defenders are afraid to submit their theories to such tests, perhaps they will furnish us with the opportunity of testing the truth of our opinions. I would gladly avail myself of such an opportunity. I am engaged in the search after truth, [Yes, you are in a horn!—Ed.] and if I am in error I desire to know it, [Who believes that?] and if my opinions cannot stand the severest tests that can be applied I will renounce them, [Who but a fool would ever suggest testing a fool's opinions?—Ed.] and publicly confess that I have been mistaken, [What would such a confession amount to?—Ed.] in my views of this question."

"I therefore now propose that Mr. Kiddle produce his medium—Mrs. Hull—Mrs. Reynolds being beyond our reach in California—and that she submit to the following simple test conditions, and thus settle the disputed question of her mediumship."

The impudence of this proposition could emanate from no man who is capable of knowing what is due a lady, to say nothing of the gross injustice offered to Prof. Kiddle. Mrs. Hull is in no sense Prof. Kiddle's or any other person's medium, not even the medium of her husband, Mr. R. I. Hull. As a woman she belongs to herself, and as a woman solely to the spirit friends who have so grandly sustained her through the villainy

which has recently been perpetrated against her. Crowell well knows that Mrs. Hull would never consent that he should be present at any seance she would give, and he thinks by that manifest subterfuge to make a point out of her peremptory refusal to allow him to come into her presence. After prejudging, slandering, and insulting her, as he has repeatedly done publicly and privately, he is a brutal dissembler when he pretends that he expects her to regard him as worthy of the least notice from her. This hypocrisy he admits, when he says previously, in the same reply to Mr. Kiddle, "More than one of her (Mrs. Hull's) friends, who were also friends of mine, in vain entreated her to permit me to be present at some of her exhibitions, but she always peremptorily refused consent." Under those circumstances, is it not very evident that Dr. Crowell is entirely insincere and hypocritical in asking Prof. Kiddle "to produce his medium," etc., he well knowing Prof. K. had no medium he could produce, and that Mrs. Hull would not tolerate his presence where she was. Here are Crowell's sham propositions;

"1. Twelve persons and no more exclusive of the medium, to be present, five of them to be selected by Mr. Kiddle, and five by myself." He and I, also, to be present, thus completing the number.

"2. The medium to sit in a movable cabinet, constructed in the simplest manner, and at our joint expense, and under our joint supervision; with her hands projecting through apertures of suitable size, in the front of the cabinet, so that they shall be constantly in view of all present. The size and position of these apertures to be determined, and the securing of the hands to be done by my committee. [What consummate impudence and insulting assurance. As if Prof. K.'s committee were to be on trial as well as the medium, as to their honesty! Confound such shameless knavery.—Ed.]

"3. All present to have permission to inspect the cabinet during one hour, at least. [The dishonest knave did not feel competent to prevent Prof. Kiddle from cheating in the construction of the cabinet. Poor fool!—Ed.] My committee also to have the privilege of having the cabinet and room inspected on the evening of the seance by a skilful mechanic. [Did the man who made that proposition possess one spark of honor, honesty, or good faith? We think not.—Ed.]

"4. The position of the cabinet to be determined by my committee. [Why that condition, if Crowell intended to give the spirit guides any say at all? He well knew Prof. Kiddle would never be guilty of such an outrage upon common sense, and therefore this dishonest ruse?—Ed.]

"5. No person to approach the cabinet, or leave his or her seat during the seance."

"6. All doors and windows to be secured by my committee, [Ah! and why not have stipulated that Prof. Kiddle's committee should have full opportunity to see that his, Crowell's committee, in good faith performed that stipulation? One Dunn, formerly the travelling companion of Dr. Peebles, on one occasion, asked to test Mr. Holmes as a medium in a similar manner, and after he pretended to have secured the fastenings, we with our breath blew all his pretended fastenings loose, convicting Dunn of his dishonesty and sending him off a crest-fallen jibing. We advise all friends of truth in Spiritualism to treat medium testers as they would any other cheats or moral abortions.—Ed.]

"7. The light to be sufficient to enable each person present to see and recognize all others.

"8. Should any person present, without sufficient cause, disturb the peace and harmony of the circle, he or she shall retire from the room.

"9. One, two or three trial seances, as the friends of the medium shall determine.

"10. No personal examination of the medium, nor any other conditions than those above specified, required.

"11. For her services the medium shall receive from each person present the usual fee.

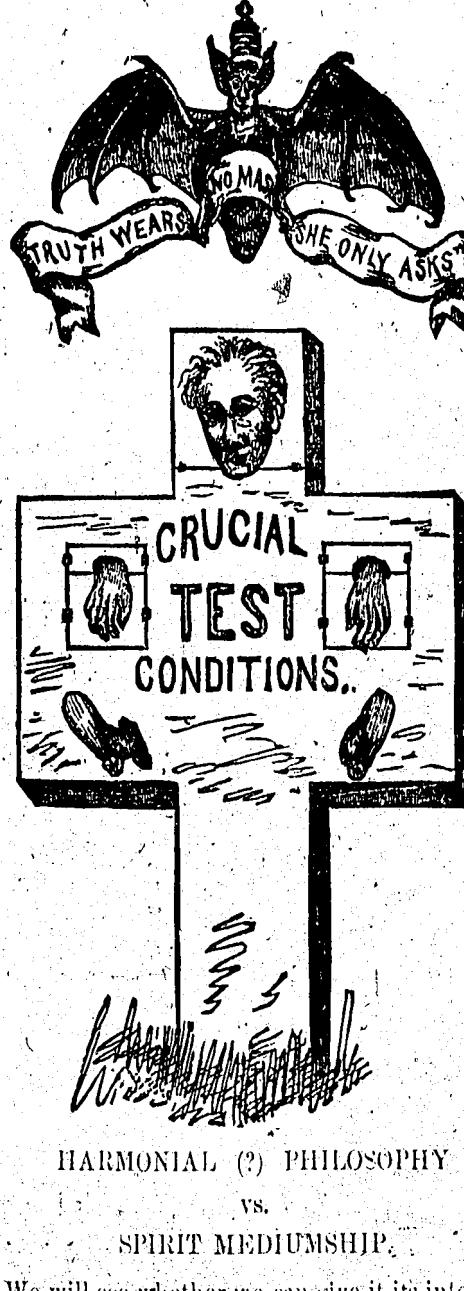
"If under the conditions even one form emerges from the doorway of the cabinet, to the distance of even one foot, so that all present shall perceive it, then we will publicly acknowledge the medium is genuine.

We have published this proposition of Dr. Crowell to show to what a depth of folly a man will descend when he is beset with the influences, spirit and mortal, that seek to obstruct and arrest the cause of Modern Spiritualism. Dr. Crowell seems to be fool enough to think that a public acknowledgment from him that Mrs. Hull is a genuine medium, is of some consequence to that thoroughly proven medium. Having done all he possibly could to make the public believe Mrs. Hull is a deceitful and dishonest woman, and, having utterly failed to injure her in the least by his slanderous falsehoods concerning her, the time has gone by when anything he may say or do can in the least affect or interest Mrs. H. or her friends. Dr. Crowell's influence with the honest and sincere friends of Spiritualism is about as dead as "Spiritualism in its higher aspects," and the journalistic swindle, the *Two Worlds*. We throw our Spiritual disinfectant upon these festering nuisances, and think the stench of the rotting slain ones will be abated for all time.

THE STRENGTH OF SILENCE.

Last week we noticed the attempt of the editor of the *Banner of Light* to evade the discharge of his duties under the pretence that "silence" was the evidence of his great "strength" in the field of journalism. The subterfuge was as thin that it must have provoked laughter, pity or contempt, with all who read his paltry excuse. What he meant is becoming a little more evident, as the following specimen of *Banner of Light* art shows. Not daring to criticise and denounce the outrageous treatment of mediums by their Bundyite enemies, "Good" Luther Colby has resorted to the undignified and cowardly method of caricaturing the conduct and sayings of those whom he has not the fairness and good faith to meet face to face. In copying the following caricature we

want it distinctly understood that we despise this method of insulting an antagonist. The original was published on the first page of the *Banner* of last week, and folded so that it was the first thing to be seen on opening the paper. Without any explanation, it was inserted in the midst of Mr. Newton's article, from which we have so largely copied. Nor is there any editorial intimation why it is inserted at all, or to whom it is intended to apply. Here it is:



HARMONIAL (?) PHILOSOPHY
vs.
SPIRIT MEDIUMSHIP.

We will see whether we can give it its intended interpretation. The bat, the symbol of blindness to the light, holds in its claws a scroll, on which is inscribed "Truth wears no masks—she only asks," a printed portion of the motto at the head of the Bundyite organ, the *Religious Philosophical Journal*; and on the cross constituting a pillory for mediums, are the words "Crucial test conditions," which are intended to be read with the quoted words on the scroll. This shows very clearly that the caricature is aimed especially at the attitude of the *Journal*. The bat is of a very peculiar variety, and partakes of the ears of a donkey, a monstrosity intended to imply that it is the emblem of stupidity as well as blindness. Such is the emblem conveying the insinuation that the head of Bundyism is as stupid as he is blind. On the blind and stupid bat's head is a papal crown with its triple turrets, and on the summit of the crown a Roman Catholic cross. This is an insinuation that Bundy is a Roman Catholic aspirant to Roman Catholic papal honors. To ridicule the fundamental canon of Bundism, which is, "Compel all mediums to submit on all occasions to crucial test conditions, or ostracize them by anathemas and slanders; or destroy them by persecution and violence," "Good" Luther Colby represents it by a Roman-Catholic Cross, converted into a hideous pillory, thus blaspheming that Christian idol; and being tortured in it is a male medium (even "Good" Luther could not find it in his gallant heart to show a refined and gentle woman in that horrid implement of torture) with anguish wrung face and blistering hair.

Beneath the crucial hell is the legend, "Harmonial (?) Philosophy vs. Spirit Mediumship," plainly intimating that the Harmonial Philosophy of A. J. Davis is part and parcel of the Bundyite war on spiritual media. What have we said or done in relation to Col. Bundy and his organ, or in relation to A. J. Davis and his Harmonial Philosophy, that manifests any of the malignity that is expressed in that caricature? Meantly as we think of Col. Bundy, in many respects, we do not believe him capable of descending so low as to insinuate insults in that unfair and cowardly manner. Hard as we have had to fight Col. Bundy, we begin to think he is by far more of a man than the editor who is weak enough to claim that his strength lies in silent insinuations.

We trust Col. Bundy will not think so meanly of us as to suppose we have been favored by the *Banner* with an electrotype of their cut. The *Banner* loves us just about as much as it loves Col. B. and no more. Our copy is a Lévytype, procured to illustrate the spiritual methods of warfare adopted by the *Banner*.

The Spiritualism that we uphold "wears no masks—it only asks" that mortals shall not dishonor it with their hypocritical professions and their dishonest actions in its name.

REMEMBER the Children's Progressive Lyceum at Thompson Street Church, (Second Association of Spiritualists of Philadelphia) between Front street and Frankford Road, every Sunday afternoon at 1 o'clock. Conference and circle combined at 3 o'clock. All are invited.

SOME THINGS NOT TO BE LOST SIGHT OF.

In starting the publication of MIND AND MATTER we promised its patrons that we would, without regard to fear, favor or affection, be governed in our editorial course by the requirements of truth, right and justice. We very well knew when we gave that promise, that we would be compelled to encounter and antagonize those, who, in disregard of right, truth and justice were governed by fear, favor or affection in their advocacy of Modern Spiritualism. We resolved, however, that come what would, we would under no circumstances take undue advantage of any one, and would give all, whose public acts we criticised, a fair hearing. The result of this course has been that we have rarely had to justify those criticisms after they have been once made. Not able to make any response to our criticisms, those who have felt the lash thereof have contented themselves with saying privately, and insinuating publicly, the most slanderous things against us, hoping to thus neutralize the effects of their shortcomings upon themselves and their interests. We have been charged with conniving at, encouraging and sharing in the frauds of cheating mediums, and with doing what we could to degrade Spiritualism. These groundless aspersions we have met with undeniable facts in such a way as to carry dismay to the hearts of our traducers, and they have been driven to repeating the one fully exploded falsehood, that we were lacking in courtesy and proper deportment as a public teacher of Spiritual facts. Indeed, inviolate comparisons have been made and invited between our course and the course of such men as Luther Colby, Dr. Eugene Crowell, A. E. Newton, and others, who have distinguished themselves by their very conservative and evasive course, as recognized leaders in the Spiritual movement. Col. Bundy and his meagre following, having determined to force an issue as between the faction he represents (of which the *R.P. Journal* is the organ), and the chosen medium of the spirit workers who are before the public, saw fit to institute a set of measures that forced some of these would-be spiritual conservatives to take their stand with the assailed media. A very few, among them like Dr. Eugene Crowell, joined the "Fool's Brigade" of the Bundyite faction, and in the dying number of the *Two Worlds* (of which he was proprietor and A. E. Newton editor) took full and open ground with Bundy, in the "Fool's Brigade." On this issue, Dr. Crowell and Mr. Newton divided, and the consequence has been a public washing of the dirty linen of the *Two Worlds*, that is, if not intolerably disgusting, at least amusingly absurd. That these very conservative exponents of "Spiritualism in its higher aspects," should fly into such a terrible passion at each other, and seek to injure each other as they have done, was certainly not to be expected by any one who believed them sincere in their declared purpose to show how superior "Spiritualism in its higher aspects" is to Spiritualism in its real and every day aspects. The late proprietor and editor of the *Two Worlds* are only human after all, and their angel wings are not large enough to enable them to soar above the common plane of humanity.

Our readers will remember that we called their attention to the long article of Dr. Crowell, which was published in the Bundyite organ, the *R.P. Journal*, of May 20th, ultimo. It was a general reply to Mr. Newton and others who had defended Mrs. Reynolds and Mrs. Hull against the assaults made upon them by their Bundyite enemies. In it Dr. Crowell bore down upon his former associate of the *Two Worlds* with bitter condemnation and reproach. In the *Light*, of June 24th, is a five-column reply, by Mr. Newton, to Dr. Crowell's attack upon him. It is addressed to the editor of the *R.P. Journal*, and is accompanied by the following introductory letter:

To the Editor of the *Banner of Light*:

I send you herewith a copy of my reply to criticisms of Dr. Crowell in the *R.P. Journal*, called forth by my articles in your paper in favor of fair treatment toward the accused mediums, Mrs. Reynolds and Mrs. Hull. I have forwarded this reply to the *Journal*, and have reason to expect its publication therein. But as I have been informed that Dr. Crowell has had the magnanimity (?) to send copies of his unfair assault upon me to all former subscribers of my paper (*the Two Worlds*), and I am not able to do the same with this reply, I venture to request its insertion in the *Banner of Light*, in the hope that it may reach many who would not otherwise see it, and thus counteract the poison with its antidote.

Wore this a mere personal controversy I would not ask you to inflict it on your readers; but as it relates wholly to the genuineness of certain prominent phenomena of Spiritualism, and my credibility as a witness thereto, I think it may not be without interest to your readers.

Yours truly,

A. E. NEWTON.

It strikes us that this is but a sorry outcome from the "Spiritualism in its higher aspects" clamor of one year ago. The length of Mr. Newton's reply to Dr. Crowell will preclude its publishing more than some extracts from it. Mr. Newton sets out by saying:

The vigorous article on Fraudulent Mediumship, with criticisms upon myself and others, from the pen of my quondam friend, Dr. Eugene Crowell, published in your paper (*R.P. Journal*) of May 20th, has been read with much interest and not a little surprise. This surprise has been caused by observing that Dr. C., whom I had supposed to be always very careful in his statements of fact, and scrupulously fair in his treatment of those who differ from him [Not a very safe supposition we would say.—Ed.] has somehow

quite failed in these particulars with reference to myself.

* * * * *

These personalities are of small consequence, except as they have a bearing upon the reality of certain interesting phenomena, and the honesty of the mediums through whom such phenomena are produced.

Dr. Crowell argues at length to show that his opinion of Mrs. Hull, and of the 'exhibitions,' as he is pleased to call them, without ever having seen the lady or attended a single seance with her, was entitled to at least equal weight with mine, though I had taken pains to make her acquaintance, learn of her character from those who knew her best, and had on one occasion witnessed the striking phenomena occurring in her presence. He thinks I should have attended more seances in order to make my testimony of much value. And yet he admits that "certain genuine and certain false manifestations are so palpable one or the other, that ten minutes are ample time to determine their character," though he thinks "this is not the case with a majority of them." The absurdity of the Doctor's position here is self-evident.

* * * * *

In my article on Mrs. Hull, I spoke of the readiness with which some intelligent and otherwise fair-minded Spiritualists give credence to accusations of fraud against mediums, and, as an instance, mentioned the case of one who had for a long time been accustomed to denounce Mrs. H. as an impostor, without ever having seen her, but on the assurance of his spirit friends; and had continued to do this even after these spirit friends had confessed themselves mistaken in another case. I mentioned no name, [What of that? Everybody knew whom you meant.—Ed.] but Dr. Crowell at once appropriates this to himself, and undertakes a laborious defence. He thinks I forgot a part of his statement bearing on this matter, which was to the effect that he had come to the conclusion that Mrs. H.'s seances were impostures, from evidences he obtained before he enlisted his spirit friends in the investigation, and they only confirmed his opinion. It is possible he may have stated this to me, [Only possible, Mr. Newton?—Ed.], though I have no recollection of it. But if he did, I should not have been likely to attach much importance to that sort of "evidence"—consisting of the gossip, suspicions and conjectures of persons who, perhaps had attended unsuccessful seances, and had failed to be convinced. I have found it easy to obtain abundance of that kind of evidence regarding every medium I have ever known, including some of those whom Dr. Crowell pronounces genuine. And I should consider myself very deficient in good sense if I placed much reliance upon it. Again, I have found it to be no uncommon thing for spirits to confirm the mistaken opinions of very positive minds like Dr. C.'s. And I have known spirits to explain that they could not help doing this in some cases, being overborne by the psychological power of such minds. Hence the danger of applying to spirits for confirmation of positively formed opinions. For these reasons, that part of Dr. Crowell's statement, if made to me as he says, would not have been likely to make much impression upon my mind. But I do recollect distinctly that repeatedly, in referring to the case of Mrs. Hull, he spoke of the testimony of his spirit friends to her fraudulent character as conclusive with him, rendering any personal investigation on his, or even on my part, unnecessary."

It is very difficult to realize that two persons holding the relations that Dr. Crowell and Mr. Newton did to the *Two Worlds*, should have given themselves over to the guidance of spirits in any respect in the discharge of their duties to individuals and the public.

It is not an uncommon thing for Col. Bundy and Mr. Colby, and their friends, to claim that the *Journal* and *Banner* are run under the control of the respective spirit guides of those editors. It is certainly about time that these people should assert their manhood and individuality and assume responsibility that no spirits can meet or relieve them of. Nonsense of this kind has certainly been tolerated long enough. If continued much longer, sensible people will see the propriety of bringing these journalistic tools of spirits to their senses, by remitting them to their spirit bulldozers for support. But let us return to Mr. Newton and Dr. Crowell. The former says:

"As to his spirit friends having confessed their mistake in another case, Dr. C. says that I only partially stated the facts, and accuses me of a 'tendency' to do so. It is true that I might have written columns in relation to these matters, but I submit that I stated all which was essential to the point I was presenting, and in no way misrepresented the facts. This his own statement shows. He goes into a long history of the case, which, no doubt, partially expresses the truth, but which, I am obliged to say, is largely made up of positive untruths. I emphatically state, knowing the full meaning of my words, that in so far as I am represented as urging the precipitate and general endorsement and recommendation of the medium he refers to, I am grossly misrepresented. The facts are that I had had several interviews with this medium before Dr. C. ever saw him. [The medium here referred to is Dr. Monk.—Ed.] I had taken care to personally investigate his abilities as a healer, and had witnessed several instances of the exercise of remarkable power in this line on his part. (He did not offer himself, in public at least, as a medium for physical manifestations.) I had learned that he was favorably regarded and encouraged as a healer by many of the leading Spiritualists of New York and Brooklyn, who had witnessed demonstrations of his power. I had received a copy of a respectable country newspaper, containing strong testimony to this medium's remarkable healing powers, and his abilities as a public speaker in behalf of Spiritualism, as evinced before his arrival in New York. Besides all this, there came to my hands a number of testimonials from persons claiming to have been healed of various distressing maladies through this medium's instrumentality, and who desired to make the facts public, from gratitude and for the benefit of others. Under these circumstances I thought it proper to give the readers of our paper—not a general endorsement and recommendation of this medium, as represented—but some of the testimonies which were in my hands relative to his capabilities for the relief of suffering, with perhaps a statement of what I had myself witnessed." But to any such

publication Dr. C. strenuously objected—at first, as he says, because he recollects that this medium had been 'under a cloud,' some years ago, in his own country, and afterwards because some unnamed person, or persons had written private disparaging letters about him. *

"This medium, though announcing himself only a healer and speaker, was sometimes used as the instrument of remarkable physical phenomena. It so happened that on one occasion, my wife and myself were present at a seance in Brooklyn, in company with twelve or more ladies and gentlemen of high standing, (Ex-Judge A. H. Dailey, Prof. Chase, of the New York Tribune, Mr. Tabor, counselor-at-law, Mr. Harris, a well-known banker, and N. S. Otis, manager of the Acme Stationery Company, being of the number), when this medium came into the room at a late hour, and was invited to take a seat with us. He protested that he was greatly fatigued by the prolonged labors of the day with his patients, and consented only after much urging. Soon after he joined the circle there commenced, near his person, a series of most extraordinary demonstrations, of such a character, and performed under such conditions, as admitted no question of supermundane agency. I desired to write and publish in the *Two Worlds*, an account of these phenomena, but Dr. Crowell, the publisher, would not consent, saying his 'spirit friends' had informed him that they were present on the occasion, (I think he stated by his request), and that the performances were fraudulent. On being asked for some rational explanation of the process by which the medium or any confederate could have accomplished what was done, he suggested a trick, applicable to only a small part of the phenomena, but which was ridiculously inadequate and impossible as an explanation of even that part. (Whether he stated this explanation was given by his 'spirit friends,' I do not now remember). From that time I was unable to feel any great respect for the testimony of these 'spirit friends' in such matters. *

"Dr. Crowell adds: 'I would ask Mr. Newton whether any of his spirit advisers—and he is constantly in the habit of consulting spirits, as he has frequently told me—have ever voluntarily confessed a mistake.' To this I reply, they have; but their mistakes, so far as I can recollect, have been in reference to quite another class of subjects. I never thought of asking my spirit friends to serve as detectives of fraudulent mediums, nor do I look to them to do anything for me that properly belongs to myself; and hence they have had no mistakes in that line to confess. In fact it is not my habit to consult them in the sense of calling upon them to advise or act in any matter. When they see fit of their own accord to approach and offer me advice, as they frequently do, I listen respectfully, and usually find it worth heeding. Were spirits, however, to come to me with reports that certain professed mediums are impostors, and advise me to denounce them as such on their authority, and without personal investigation, I should be very likely to say, 'Get thee behind me, Satan!'

"It is only the courageous and enlightened man who dares to confess his errors; the coward and the ignorant man instinctively recoils from such a step," wisely adds Dr. Crowell. We shall see whether he has the courage to confess the errors which I am here called upon reluctantly to point out.

"Again my critic seeks to impair my influence, by mistakenly charging me with inconsistency, as follows:

"It is somewhat inconsistent, not to say absurd, for Mr. Newton to censure me for, in some instances only, consulting my spirit friends, when he has a medium in his own family whose impressions, the least reliable of all forms of spirit communication, determine the character of most of his opinions, and direct at least many of his movements. I here speak from personal and positive knowledge. In the *Banner of Light* of May 6th, he seriously, and at length gives the opinions thus formed a authoritative. Advocates of a bad cause are rarely consistent, even with themselves."

"The inconsistencies here alleged arise wholly from his own palpable misstatements, with a mistaken assumption. 1st. I have never censured Dr. Crowell for consulting his spirit friends. He cannot point to a line or a word of mine which even implies such a censure. My reference to a prominent and influential Spiritualist, which he has seen fit to appropriate to himself, implied, indeed, censure on his course in denouncing mediums as impostors on such flimsy evidence as he did, but there was no censure even implied for consulting spirit friends. 2d. My opinions and movements are in no case 'determined' or 'directed,' in the proper meaning of those terms, by 'impressions' from spirits through a medium in my family. That they are often influenced more or less by suggestions made to me from the spirit realm is true; but it is only because such suggestions command themselves to my best judgment as true and wise. 3d. The 'opinions' referred to as given in the *Banner of Light* were not presented as 'authoritative,' nor even as *my* opinions at all, but only as suggestions from a spiritual source, to be taken at their intrinsic value only. Every reader of the article can see this for himself, and can see also how far from accuracy Dr. Crowell may be when he claims to 'speak from personal and positive knowledge.' In view of such inexcusable misstatements, calculated to mislead readers who have not seen the article referred to, I am tempted to modify my critic's closing sentence, thus: 'Advocates of a bad cause are rarely honorable and truthful in representing those whom they seek to disparage. What confidence can be placed in a writer who thus fabricates statements to suit his purposes? Is he any less guilty of fraud than a pseudo medium who palms off tricks as genuine spirit phenomena?'

"Dr. Crowell's final thrust at me, and at all others who venture to defend mediums whom he has seen fit to pronounce fraudulent, I hardly dare trust my pen to characterize as it deserves. He says:

"'Zeal against fraud,' says Mr. Newton, 'is a good thing, but it should be according to knowledge.' This is strictly true, but how about zeal in defence of glaring, bold imposture? Is this according to knowledge, or reason and common sense?"

"These questions cunningly devised to insinuate, without asserting, that I am knowingly engaged in the defence of imposture, form the climax of the Doctor's extraordinary production. I need not say to any who know me, that I have written only what I sincerely believe to be truth, and am incapable of defending known imposture of any kind. I am confident that even Dr. Crowell, in his better self, believes this. And those who do not know me, I leave to form their own opinions as to which is the better entitled to credence after the above showing.

"The assumption running all through his article, that persons whom he has never seen, and

has 'investigated' only by his astonishing methods, are engaged in 'glaring, bold imposture,' and that all who venture to speak in their behalf are defenders of fraud, is truly stupid indeed!"

"I was well aware, Mr. Editor, when putting forth my honest testimony in favor of those accused ones, that I should incur the disapprobation of some esteemed friends, and especially expose myself to the displeasure of the late publisher of the *Two Worlds*. I expected to encounter from him the strongest opposition that a very positive mind, backed by great wealth, and the power which wealth commands, could bring to bear. I knew something of the idiosyncrasies of his mind, the intensity of his prejudices, the natural hardness of his disposition, and the fallibility of his memory. But I did not deem him capable of resorting to such unworthy methods of discrediting one who honestly ventured to differ from him, as his article displays. I feel strong, however, in the consciousness of being on the side of truth, believing that 'Truth is mighty and will prevail' in the end. And the end is not yet.

"Yours for the right,
"Arlington, Mass." "A. E. NEWTON.

We would regret the space we have been compelled to occupy with this unseemly wrangle between Dr. Eugene Crowell and Mr. A. E. Newton, could we in any better way convey to our readers the true situation of affairs in Spiritualism at the present time. It is very evident that history but repeats itself. At a very early period of the spiritual movement, a junta or directory was set up in the City of New York, prominent among whom were Dr. S. B. Brittan, Andrew Jackson Davis, Mr. Fishbough, Mr. Partridge, and others, who undertook to limit and prescribe the boundaries of all matters relating to Spiritualism. Things went along all well enough until A. J. Davis fell in love with a married woman, and made no secret of his attachment to her. The junta got along some how until it tried Davis, and that was the end of that scheme of limitation. Subsequently Mrs. Woodhull and her followers, undertook to give Spiritualism a "Free Love" limitation, and that crazy scheme was knocked to "smithereens." Thereafter, A. J. Davis, undertook to unite what he called "the house divided against itself," under the limitations of his moon-shine Harmonialism, to find himself outside of the house with no following at all. Still later, Dr. Buchanan, Dr. Watson, Dr. Peebles, Dr. Crowell, C. R. Miller, and others, undertook to limit Spiritualism to revamping the Christian romance, and instituting what they called a new Christian departure. This little scheme of finesse met the same premature fate of its predecessors. At a subsequent period, Col. Bundy, Hudson Tuttle, Lyman C. Howe, and a handful of such Bundyites, undertook to limit Spiritualism to giving character to Bundyism. This took several ramifications which are only yet partially run to earth. Bundyism, pure and simple, was not pure, refined and hypocritical enough to suit Dr. Eugene Crowell, so he set on foot an amendment, or improvement on Bundyism, and he called it "Spiritualism in its higher aspects." Dr. Crowell selected A. E. Newton as his chief apostle, and together they set about driving the stakes outside of which Spiritualism should not go. This latest venture of all, has run its course, with what result we have seen in the bitter and denunciatory controversy in which they have embarked. We are more and more convinced with each of these new fangled failures, that Modern Spiritualism is not to be limited by human interference. We have, almost alone, been left to maintain the cause of Modern Spiritualism, while our journalistic brethren have been running about after the "Lo heres!" and the "Lo theres!" getting more and more perplexed and confounded the further they went. We have found it necessary to put ourself in the way of all these would-be limiters of Spiritualism, and have had to stand their combined and concentrated fire of abuse, misrepresentation, and falsehood. We have not stood tamely and received this onslaught in silence, but have sent back with interest all that we have received. For this we have been especially condemned by some of those who were standing away off, looking on at the hotly contested battle, for giving it to the enemy a little more effectively than we were getting it ourselves. This, after all, was only human nature, for they would have been callous hearts indeed who would not have felt for our adversaries as we mowed them down in heaps. But we ask our censors to take into consideration the necessity of our course, and the fact that our provocation was as much before the provocations which Dr. Crowell and Mr. Newton have given each other, as the most grievous wrong is before a trivial injury. Besides, let them remember that we have never professed to fight with gloves on. We don't like fighting at all, and we will do no more of it than we can possibly help. But when we must fight, we propose to make the battle as short as possible. It is true mercy to do it. Away with Harmonialism! Away with Bundyism! Away with "Spiritualism in its higher aspects!" Let us have Spiritualism alone as it comes to us from the spirit friends of Spiritualism through their mediums, and we venture to say, "this cruel war will soon be over" and all will rejoice in a common victory.

Obituary.

We are pained to hear that our friend Emanuel M. Jones, has lost a sweet bud of promise, his little daughter, Marie Louisa, aged 6 years and 7 months. While we sympathize with our bereaved brother in his temporal loss, we are pleased to know that he, being a true Spiritualist, does not view the departure of our friends in the light that Christians do, neither with the dead certainty of the cold Materialist. She will be more constantly with her father now and be able by her bright angel presence to smooth many a wrinkle from his brow while battling for the right and truth on this plane of existence.

H. H. BROWN WANTS A NOTICE.

Among the humbugs that have, under one pretense or another, found a lodgment in Spiritualism, is one H. H. Brown, who has been invited by the Bundyite managers of the Neshaminy Falls Camp-meeting, to figure as their presiding representative at the lecture stand. He will no doubt seek, to inculcate what, he assumes, Spiritualism is, or should be, taking advantage of his representative position to do this. We therefore propose to foreshadow what this Brown calls Spiritualism, and this out of his recent public utterances. In a letter to the Bundyite organ of last week, among other things he says:

"You, (J. C. Bundy) should feel complimented and warmly encouraged by the kindly words that have been this spring-time coming to you, sustaining you in your efforts to root out fraud and imposition."

"Is that not decidedly cool, this hot June weather? Here is one Bundyite Spiritualistic sham, congratulating another Bundyite spiritualistic sham on the endorsement of his journalistic humbug, by a few scores of equally insincere professors of Spiritualism. It is equally cool for these Bundyites, to imagine they can make Bundyism pass for Spiritualism. In fact they will find it so cool that the frosts of October will certainly freeze them to the heart and Bundyism will never rise from beneath the snows of the coming winter. That is prophecy." Brown further says:

"There is no need of me defining my position again. Several years ago in an article entitled, 'Give us test conditions,' I took substantially the position of New York, Brooklyn and San Francisco friends have recently taken. *Fraud is no part of Spiritualism.* [You hit it that time, Brown. Stick to that.] Had you added '*Fraud is the whole of Bundyism,*' you would have spoken just what you know to be true.—[Eo.] "This understood, whoever uncovers it, when it hides, under its name, is a friend of Spiritualism and of humanity." [Again you hit it, Brown, squarely and fairly; but you ought to have finished the matter, by adding, and the editor of MIND AND MATTER is just that Spiritualist and benefactor, because he so thoroughly uncovers the frauds in which our Bundyite faction are dishonestly engaged "under the name of Spiritualism." He says:]

"As far as the phenomena go, let us have undoubted facts, and let them be reported by cool headed, careful, reliable investigators. I know this will rule out the evidence of many prominent reporters, but let them go, till they learn scientific methods of investigation."

That is what Brown says. What does he mean? If he means anything, he means to ignore the knowledge and testimony of all people who are possessed of common sense enough to know what they see, hear, touch and talk with, at spiritual seances—it means that Brown, Bundy and their coadjutors in their efforts to defeat Spiritualism, would not allow mediums to hold seances for the general public, or those who desire to attend them—it means that Brown and Bundy would have the world believe that people generally are so lacking in common sense, and honesty, that like themselves they cannot fairly investigate or honestly testify to what occurs at such seances. It is their misfortune that they can find so few persons foolish and weak enough to take any stock in that kind of nonsense and deceit. Brown says:

"I notice that the tendency is, that those who have rushed into print to defend the late exposures, are losing grounds as public teachers."

There Brown hit it again. Those "who rushed into print to defend the late exposures," were A. B. French, John C. Bundy, John Wetherbee, W. E. Wallis, A. J. Davis, P. E. Farnsworth, Bronson Murray, S. B. Nichols, W. E. Bowen, Mrs. Gridley, H. H. Brown, W. E. Coleman, and a few other such vain glorious people. That they should be "losing ground as public teachers" is quite natural, for those who would defend such "recent exposures" as those perpetrated by the Huntress and Sweetland, at Clyde; Thomas Lees, at Cleveland; Beard, Sinn, and their confederates at Brooklyn; and Sammis, Collins and McVicker at New York, should be despised as public teachers of anything—even of Bundyism. But as if the Bundyite corporeal's guard had not enough to do, to repair damages from their ineffectual collision against genuine mediums, H. H. Brown, has declared war upon camp-meetings generally, and on Lake Pleasant Camp-meeting in particular. He says:

"Lake Pleasant has determined the price to be paid speakers, not only for camp-meetings elsewhere but for Sunday work also. Its low price has been imitated and friends say, 'If Lake Pleasant pays only so much we will not pay more,' and it has cheapened the labor of all public workers when, because it is powerful and able, it should set a price that should not only show its own appreciation, but should educate the rank and file into the higher appreciation of the work of our public teachers.

"Then again camp-meetings have had a tendency to inactivity on the part of societies and friends, who are able to sustain meetings, and once did sustain them, but who now save all their energy for the month at the camp. Many prominent Spiritualists say to me, 'I get all the lecturing I want at camp, and upon this annual revival, they rest the other eleven months, and the public meetings are sustained by those who are new to the work. Thus while the camps have popularized Spiritualism, taken away the odium attached to it, made the path easier in this respect to the public worker, it has reduced his compensation, and closed many of the old avenues of labor. Then as to the camps introducing him or her to labor. I have not personally found it to be of any appreciable benefit to me, and this is the testimony of four of our speakers with whom I have conversed since the appearance of Dr. Beals' letter. We open up work by personal effort now, as we had to do before the camps. We get a little advertising by appearing on the platform, but for this we make mutual recompense by our free advertising of the camp." [Is that not rather a scaly way to treat the Neshaminy Camp-meeting folks?

What condescension, on the part of the puffed up Brown, that he should honor its management with his august countenance! Ha! ha! ha!—[Eo.] It is merit that tells."

Now what all this amounts to is just this. We were informed when at Lake Pleasant last summer, that by some hocus pocus or misunderstanding, this Brown got a place as lecturer, the previous year, on the list of announced speakers, but he so disgusted the people with his assinine egotism and empty headed swagger, that he would never be permitted to speak there again. If the Neshaminy people do not have a similar experience with him, it will be because they prefer rattlebottomedness to common sense.

MR. J. H. MOTT IN DANGER.

Some five years ago, two or three of John C. Bundy's friends went to Memphis, Mo., and having provided themselves with concealed squirts charged with liquid analine, attended a seance of Mr. Mott. While the medium was insensibly entranced in the cabinet, and a spirit form was at the aperture of the cabinet, the analine was squirted into the cabinet, to demonstrate that it was Mr. Mott who was fraudulently personating the spirit. The Bundyite assailants of Mr. Mott claimed that they had convicted him of fraud as a medium, by that absurd means. They gave glowing accounts of their infernal exploit in the Bundyite organ, the *R. P. Journal*, and Colonel Bundy not only approved of the outrage, editorially, but denounced Mr. Mott as an exposed fraud.

In the last *Journal*, Col. Bundy says:

"Mr. J. H. Mott, of Memphis, Missouri, widely known as a medium for form materialization, accompanied by Mrs. Mott, spent several days in the city last week. They are on their way East, for recreation, and expect to visit several camp-meetings before returning. Mr. Mott spent sometime in the *Journal* office, and says he begins to see that the *Journal* is pursuing the proper course. He has discovered that some of his would-be friends are in reality a damage to him, and now proposes to become a regular subscriber to the *Journal*."

How much of that is true or false, just or unjust, to Mr. Mott, we cannot know, as it is not Colonel Bundy's way to speak favorably of any medium. But of this we can assure Mr. Mott that no greater misfortune could befall him as a medium, than that he should have the commendation and approval of Col. Bundy and his organ. If what Col. Bundy says of Mr. Mott is true; to be consistent, he will have to surrender his manhood, repudiate the advice and counsel of his guides, and conform to the dictates of Bundyism as to how, when and under what circumstances he shall in future sit as a medium. We cannot do Mr. Mott the injustice to think he has descended so low as that yet.

Camp-Meetings.

LAKE GEORGE SPIRITUALISTS' CAMP MEETING.—No stages. Railroad now all the way to Lake George. From July 8th to August 20th, 1882. The first public speaking on the camp grounds will occur July 8th and 9th. The regular exercises of the camp-meeting will commence July 15th. Eminent speakers have been engaged for the meetings. A number of reliable mediums will be present, by whom the different phases of the Spiritual phenomena will be presented, including genuine spirit materializations. Further particulars will be given in next issue of the Spiritual papers. For any information regarding this camp-meeting; rent of tents, cottages, board and lodging; railroad fares; purchase of cots, etc., address A. A. Wheelock, Secretary and General Superintendent, Ballston Spa, N. Y.

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, July 16th, and continue till August 20th. Any information will be cheerfully given on application by D. A. Lyman, Secretary, Willimantic, Ct.

THE PEOPLE'S CAMP MEETING will be held on the grounds of the Cassadaga Lake Free Association from July 28th to Aug. 28th, inclusive. The following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painsville, Ohio, will be in attendance. Thomas Lees, of Cleveland, Ohio, will have charge of children's department, and organize progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chautauqua, then take D. A. V. & P. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure programme with full particulars by return mail. A. S. Cobb, President, Dunkirk, N. Y. Joe W. Rood, Sec'y, Fredonia, N. Y.

JULY 1, M. S. 85.]

MIND AND MATTER.

7

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged, \$137.48
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BOSTON, MASS., April 9, 1882.—By direction of DR. YORK, my Spirit Guide and Medical Adviser, I hereby agree to send, post-paid, upon receipt of 50 cents, one box of

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Or Three Boxes for \$1.00.

A sure cure for all diseases arising from impurities in the blood. Among them are Tumors, Cancers, White Swelling, Serofula, Eczema, Pimples, Tender Itchings, Piles, Salt Rheum, Tetter, Scald Head, Syphilis, and all rough, scaly eruptions of the skin.

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It is put up DRY in the boxes, in order that it may become washable, and full directions are given upon each box for mixing and taking.

The extraordinary demand for Dr. York's Liver and Kidney Pills for the first three months, combined with the request of Dr. York, induces me to put the Positive Blood Purifier into the market for the next three months at about cost of materials used.

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wishes to announce to his many patients and friends, that his spirit control, DR. J. BONNEY, has prepared through his medium a Pad, to be worn about the neck of the person; it is to assist in development, and to prevent SPIRIT OBSESSION, which causes so much suffering to mortals. Dr. Bonney claims that he is well known in the Spirit World as the Obsessing Spirit Remover, and people wearing the Pad, become a member of his spirit class and is thus protected. The price of the Pad is One Dollar. Any person getting up a club of five and forwarding me five dollars, I will send them six Pads, and one year's subscription to MIND AND MATTER. Address P. O. Box 28.

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MIND AND MATTER.

[JULY 1, M. S. 85.]

{From our Western Correspondent.)
The Situation On the Pacific Coast—Wm. Emmette
Coleman Pilloried.

San Francisco, the city by the sea, whose golden gate is ever ajar, is evidently not disposed to fall behind other leading cities in the establishment of meetings for the promulgation of the teachings of Spiritualism and its phenomena; the real friends of true and uncompromising Spiritualism being on the alert.

For some weeks meetings have been held at Laurel Hall, in this city, where Dr. Dean Clark, the well known veteran lecturer, has been speaking, and Mrs. Reynolds after the lecture, giving ballot and various other tests.

On June 11th the society was duly organized with H. C. Wilson as chairman, and a finance committee composed of seven members, Mr. J. B. Bogardus acting as chairman of the same.

The opening of this meeting had become a necessity, for the reason that the First Association of Spiritualists here, or the ruling portion of the same, have taken a firm stand against mediums for form materialization and other physical phenomena. This position is not only taken by the settled speaker, Mrs. Watson, but by the managers of the same.

Bundyism seems to have taken the place of uncompromising Spiritualism, and freedom of speech has been denied on the rostrum of the above named society, in the defense of phenomenal mediums; also the sale of *MIND AND MATTER*, the journal which has become so fully identified with the defense of mediums, has been debarred from the hall.

Theoretical Spiritualism, without the phenomena ("of the higher aspect type"), seems to be what societies of this stamp are drifting into. It would appear to be a good suggestion, that this class of societies that are endeavoring to compromise with Christianity, should at once resolve themselves into regularly organized Christian churches, and wait until they have advanced to a state of growth which will render it unnecessary for them to lean upon Bundyism, or what is called Christian Spiritualism, for support. So much for the spiritual meetings in the metropolis of the Pacific coast.

BOGUS COLEMAN.

Under this head we propose to notice briefly a letter from Wm. Emmette Coleman, published in the *R.-P. Journal* of June 3d, in which he vents his spite upon the really celebrated phenomenal mediums, Mrs. Souther, Mrs. Reynolds and Mrs. Sawyer.

Having investigated the matter, the writer is able to state upon the most reliable information, as well as from personal experience, that what Coleman says in the letter referred to, in reference to Mrs. Souther and Mrs. Reynolds, is entirely false, and on the part of the fabricator, a series of wilful, malicious falsehoods—in fact the letter is bristling all over with the contemptible disposition of the individual who wrote it. As for the well known medium, Mrs. Sawyer, even Coleman knows, as well as the public generally, that it is invariably customary with her, in her seances for spiritual phenomena, to give them under test conditions.

It is not a little amusing to see what some persons may be led into by virtue of brass, cheek, and an undue amount of self-esteem; particularly if they are hypocrites in their efforts to worm themselves into public confidence by pretending to defend the people from fraud, while such individuals as the author of the letter referred to, and others that might be mentioned, are the very worst class of frauds, though they have very little success where they are known. Coleman speaks of Mrs. Souther as giving thin and spurious manifestations (whatever that may be); doubtless he judges her by himself, for his manifestations through the *R.-P. Journal* are too thin for any earthly use, while, as an individual, he is very thin and transparent in all respects. His presence would never be felt except for the noise he occasionally makes, when he explodes like a fire-cracker; the noise is heard, which of course attracts attention and pleases him; but that is all there is in it, or to it.

As to what Mr. Coleman says about Mrs. Souther having persons acting as confederates, we will not occupy the space to discuss it, as it is too manifestly false and absurd, and known to be a falsehood by all unprejudiced minds who have embraced the opportunity of becoming acquainted with the membership of either Mrs. Reynolds or Mrs. Souther, and is simply a story gotten up by the enemies of spirit phenomena, the same having passed the rounds of gossip until it is worn threadbare.

Mrs. Souther informed the writer at an interview on June 13th last, that "she is not aware that Coleman, the fraud-hunter, ever visited her seances, and that if he ever has slipped in, he followed the example that Nicodemus is said to have set, which proves Coleman to be a coward."

If he did visit her seances, and saw so much "fraud, bogus and spurious manifestations," why did he not then and there make it known to others who were present, and not wait till some time after, when the *R.-P. Journal* was in need of more false cartridges to fire at Spiritualism? Mrs. Souther denies that Daniel Webster, Franklin, John Tyreman, and Ralston ever pretended to materialize at her seances.

If Coleman was ever at her seances, and saw these individuals, he must have "seen them in his mind's eye," where he doubtless conjures up all his bogus manifestations, and then charges the mediums with fraud.

THE COLEMAN MANIFESTO.

Whether Coleman framed this instalment of divine gush, or not, as published in the *R.-P. Journal*, of the above mentioned date, over the names of some of the misguided media of San Francisco, is immaterial. He was quite prominently connected with the affair, and in all probability was the prime mover of the same; at all events it bears Coleman's bogus mark. It is also known that he made all possible effort to obtain signatures for the same, by personal solicitation as well as by mail; and that he was indignantly repulsed in many cases. It is also a fact that there is a large per centage of names of persons on the list, designated as media, who were never known to be, or claimed to be mediums; also that a considerable number of persons are named on the list, who say that they never signed it, or authorized their names to be added thereto, and others were deceived as to the nature and purpose of the paper to be signed; and this is the reason why some of the names in the Coleman manifesto appear on the list of names appended to the article endorsing J. M. Roberts' course in defense of mediums, and published in *MIND AND MATTER* of June 7th; and yet this

person Coleman has the face to speak of the media for physical phenomena as villainous. Poor fellow! his enormous self-esteem prevents him from realizing that he is not worthy to be thought of, in the same century, as the media whom he so much despises and would injure.

If any person desires anything pertaining to the physical manifestations of Spiritualism misrepresented, as fully as it possibly can be, please call upon Coleman to work it up, as we know of no one who can lead him in this his special role.

We would not take the trouble to uncover his malicious work, except for the purpose of counteracting his villainous intentions, where he is not known; since where he is known he will hang himself; for from the point of his pen emanates some of the most absurd and malignant statements that ever came from any creature who walks upright, and is considered a man among men by those who are not acquainted with him.

In the above named "manifesto," under the head of "A pacific specific," it is said that "not a single medium who has been spoken to on the subject has refused to sign it except one. This one, though strongly in sympathy with all legitimate efforts to elucidate the truth, deemed it best not to sign it for certain special personal considerations, with this partial exception the San Francisco media fully endorse the *Journal's* aims." (What a monstrous misrepresentation!) Mr. Coleman why did you not speak the name of this one particular medium right out loud, like a little man? and call it Mr. Albert Morton, the wife of the renowned Albert, who is selling the *R.-P. Journal*, on the sly, while he is the acknowledged agent of the *Banner of Light*. By the way "Good" Luther Colby had better look after his agent on the Pacific coast, who is evidently conniving with Bundy at the expense of the *Banner*. Though we hope the *Banner* will not object to their agent selling the few numbers of the *Journal* which are sold there, as the poor Bunyites would starve without the pap and fraudulent food furnished them by the said journal.

THE JEWISH RABBI STORY.

Now, as to the Jewish Rabbi, whom Coleman says became insane by attending Mrs. Souther's seances. We would say, we have frequently visited Mrs. Souther's as well as Mrs. Reynolds' seances, and are able to state positively, that the Rabbi in question, (whose name Coleman did not give, but which is known to the writer,) never visited one of the seances of either of the above named mediums. Briefly, the facts as to the insane Rabbi are these. His partial insanity dates back fourteen years ago, the cause of which was a love affair, before marriage with his late wife. He was formerly located in Oregon, as a Jewish Rabbi, where in one of his insane moods, he fired two shots at his former rival, though without injury. After retiring from the ministering of his Rabbinish, he migrated to San Francisco. Coleman says he disturbed the spiritual meetings in that city. If the Rabbi did so disturb the meetings, he must have got mixed up with the Christian Spiritualism meetings, as there was no other spiritual meetings being held in San Francisco at that time. In the meantime, the Rabbi did apply to Mrs. Souther and Mrs. Reynolds, for admission to their seances, but was positively denied admission, as he was discovered by them to be partially insane, from the fact that he claimed to be the direct and personal representative of "Jesus Christ." That this victim to insanity should become a confirmed lunatic by coming in close contact with the Christian Spiritualistic fraternity, is not strange, as the census shows that more persons are confined in our asylums, coming from the direct influence of the teachings of Christianity than from any other class, and probably more than from all other classes. Also that the least number comes from among Spiritualists, Bogus Coleman to the contrary notwithstanding.

These are, simply, some of the facts in relation to the Coleman Rabbi romance, which can be demonstrated if need be, as the writer has direct information from persons who knew the history of this insane individual in Oregon. Furthermore there are certain well known and reliable individuals in San Francisco, who invariably attend the seances of the above named mediums, and who have testified, and if need be, will further testify, as to the above statements. Both the mediums in question positively deny, as well as certain persons who invariably attend all their seances, that no such spirit as "Jesus Christ" ever purported to be present, or manifested at their seances, and W. E. Coleman knew, when he made that statement, that the Jewish Rabbi was made insane by the appearance of such a personage, that it was without a shadow of truth.

A brief statement as to the test conditions of the mediums in question and we close. On the 13th of June last, Mrs. Souther held a seance for materialization, and among the company of reliable and trustworthy ladies and gentlemen present were Dr. G. B. Crane and Col. Hollister, both of them highly esteemed gentlemen, and well known in the city of San Francisco. By them, Mrs. Souther was placed under sealed test conditions. The writer has not the details of this seance, but hopes that Dr. Crane will forward the same to be inserted in *MIND AND MATTER*. However, we were informed by the Dr. that the manifestations at this seance were unusually perfect and satisfactory.

In January last, the writer visited two of Mrs. Souther's private seances for form materialization, at each of which "Star Eye" passed, from the cabinet around the circle, speaking to each of the friends, and by request dematerialized entirely before returning to the cabinet, and clear from the same by a distance of about three feet. This is as good a test condition as any reasonable and unprejudiced mind would require.

So much for Mrs. Souther in reply to Coleman's slanderous and truthless epistles to the *R.-P. Journal*. Also, on the eve of the 13th of June last, Mrs. Reynolds called upon Mr. and Mrs. Marcy, responsible and well known citizens of San Francisco, with no expectation of being called upon to give a seance, but was requested to do so, and submitted to have her own clothes removed, and replaced by others, provided by Mrs. Marcy, who, with Mr. Marcy had been skeptical as to the fact of form materialization, hence it seemed that Mrs. Reynolds submitted to this test condition under the superintendence of Mrs. Macay, in order to demonstrate that what manifestations might occur would be outside of any co-operation of Mrs. Reynolds. A cabinet was improvised by arranging a piano cover across the corner of the room, after which Mrs. R. took her seat inside as usual, and the manifestations were varied and many, the details of which have not yet been fully disclosed, but we hope Mrs. Marcy may bring them forward for the benefit of the public

and the medium also. However, we learned that a colored person put in an appearance, who frequently manifests at Mrs. R.'s seances given at various places. If the Marcy's were deceived on this occasion, it was certainly not on fault of the medium. The reader will please mark that this seance was unexpectedly improvised at an evening call. Mrs. R.'s clothing was replaced by others, and the cabinet formed by stretching a piano cover across the room, in a strange house, where the manifestations occurred as readily as on other occasions.

We suppose this is what Coleman calls "Certain simulated conditions." *Evolution will have to do much for such specimens of humanity as Coleman, before he can be entitled to be called a man.* If he does not know any better than to write such libellous and scandalous letters, as the one referred to in the *R.-P. Journal*, that contemptible sheet, that craves any and all communications which will misrepresent and scandalize mediums, some of his friends, (if he has any) should advise him better; if he knows better and does it maliciously so much the worse for Coleman.

Mrs. Amelia H. Colby, the iconoclastic Trance Speaker.

Editor of *Mind And Matter*:

This lady and Mrs. Olive K. Smith, the fine singer who accompanies her on all her lecturing tours, have been spending a few days visiting friends in this queen city of flowers in the Golden valley. Through the efforts of friends, prominent among whom were Amy Post, whose name, after eighty years of usefulness, shines with a brighter and brighter lustre as she nears the sunset of life, and Mr. C. M. Austin, also a veteran Spiritualist, who speaks with no uncertain nor ringing voice against the popular evils that stand in the way of light and liberty; Mrs. Colby was engaged to deliver two of her eloquent and instructive lectures in Odd Fellows' Temple, on Sunday morning and evening, the 18th inst.

To those who know and have heard her, she needs no etiology. The brave and eloquent champions of free thought, Ingerson and Chiney, who speak the name of this one particular medium right out loud, like a little man? and call it Mr. Albert Morton, the wife of the renowned Albert, who is selling the *R.-P. Journal*, on the sly, while he is the acknowledged agent of the *Banner of Light*. By the way "Good" Luther Colby had better look after his agent on the Pacific coast, who is evidently conniving with Bundy at the expense of the *Banner*. Though we hope the *Banner* will not object to their agent selling the few numbers of the *Journal* which are sold there, as the poor Bunyites would starve without the pap and fraudulent food furnished them by the said journal.

After very brief remarks by the chairman, Mrs. Smith sang, with the same sweetness and clearness as in former years, "The People's Advent," by Gerald Massey; when the speaker arose and said: It is wholly unnecessary for me to say that I am pleased to again meet the friends in Rochester in this public manner. The subject which you desire me to speak upon this morning was announced in the press without my knowledge. You ask me to talk upon "The Descent of Man." I can't do it. But I can upon "The Ascension of Man." She then went on in an eloquent manner, tearing off the mask of by-gone ages, which has been so deleterious and obnoxious to all races and nations, and which has been forced upon us, and cared for so fondly by the priests and churches of all denominations, Catholic and Protestant. She said, (or rather the spirit through her) that she did not know how old the earth was, nor how long man had been upon it. Said that Humboldt, when upon earth, was considered by many as authority, but that he did not know then, and probably did not now. She agreed with Darwin on all important points in the development of the human race, and spoke with a power and absorbing interest, upon psychology, magnetism, electricity, the formation of worlds, the laws of heredity, etc., that I have never heard equalled. In the evening the audience was much larger and after Mrs. Smith sang "The Old Bard's Farewell to his Harp," Mrs. Colby spoke upon "The Necessity of a More Perfected Knowledge of Spiritualism and its Relations to Society."

In opening she said: I know the time is not far distant when the souls of men and women must pass through a painful ordeal; and then showed the necessity of great moral strength, in order to combat and meet the encroachments of those opposed to liberty. Then asking, what is just, what is right, what is truth, she answered: I know of no way of knowing what is right or what is just, except by having liberty to investigate all questions. Here are some of her gems taken at random from her lecture, so full of beautiful and instructive passages that it is difficult to select.

"Spiritualism came expressly to do away with Gods, Devils and creeds." "Nothing has caused so much sorrow, suffering, cruelty and bloodshed, as "Thus saith the Lord;" "How glad I am that God does not govern the Universe, and that hell and demons are fading out of sight;" "If there is a God, and he wants to damn us, we need not worry ourselves about it. If he does such a thing, he will damn himself as well!" "He can't live any more without me than I can without him."

"The church uses their time in opposing science, while in every boc in your city, whiskey and tobacco are sold, poisoning and ruining thousands, while they go calmly on preaching Jesus Christ and him crucified."

The audience were enthusiastic, and a very pleasing incident which came under my notice, was that of a young woman who but lately commenced investigating Spiritualism, and who is still a member of one of the prominent and fashionable churches here. On my asking her how she liked the lecture, she replied with great earnestness and sincerity—"Exceedingly! I can't see how any one can help liking it. I wish I could hear her every Sunday."

In her public utterances she is more fearless than either Chaine or Ingerson. They attack Moses, the Bible, etc., while she storms the very citadel of not only Gods, Bibles, Devils, etc., but hurls her thunderbolts into tobacco shops, against tobacco raising, liquor saloons, and the numerous popular iniquities that do debauch and hinder the advancement of the race in nearly every department of life. "Society being based," she says, "upon immorality," it must be shaken up and take a new lead, or we will be hurled into a vortex from which it will be hard to extricate ourselves.

While it is sad to think that there are meetings held in New York City which are called Spiritual, where I am credibly informed that

no notice of any mediums' seance, is permitted to be read, it is at the same time encouraging to know that Mrs. Colby is busy all the time and has full houses and that the collections taken up last Sunday morning and evening at her meeting was the largest ever taken for one day at any spiritual meeting here.

What a gigantic struggle we are having, and what brave and tender souls are on duty, watching every movement of those who still think Christianity not a very dangerous foe to liberty. Allow me to thank Annie T. Anderson, Lois Waitsbrooker, and Mrs. Hanson for their late contributions to your columns. I am almost constantly on the move, and can assure them that their glowing sentences do not fail unheeded nor unfeared. Let them speak often. I think *MIND AND MATTER* is steadily growing in favor, and that your opposers will at last see that modest palaver is poor stuff to exterminate Christian Inquisitions.

JAY CHAPEL.

June 19th, 1882, Rochester, N. Y.

[From the Daily News, Denver.]

Jesse Shepard at Standard Hall.

A select and fashionable audience filled every seat in Standard Hall last evening to hear Jesse Shepard in his phenomenal concert, given in aid of the Firemen's Relief Fund. To say that the audience was delighted would give but a faint idea of the enthusiasm which prevailed. The piano used by Mr. Shepard was upon an elevated platform in the rear portion of the large hall. His inimitable solos of piano and voices were absolutely wonderful, and the general impression was that he is a marvel, a prodigy, a phenomenon. He first played a grand fantasia II Trovatore with the charming ease and grace of a master. The player then gave the audience permission to choose from among 700 operas of Germany, France, Italy and Russia, and did not fail to play the opera named with the most intricate variations. The operatic selection was "Carnival of Venice" from "Tannhauser." Mr. Shepard then played arias from different grand operas, also national gypsy airs. The latter were heartily applauded. At this juncture the hall was darkened and Mr. Shepard sang in a soprano voice which was really remarkable for its intense sweetness, and the absence of that harshness which usually mars the attempts of a man singing soprano. He then played imitations of Chinese music with delicate and soft variations. The entertainment was brought to a close by playing a grand Egyptian march and storm and battle, and singing a double solo—soprano and basso—with variations. His deep, mellow bass, followed by a clear, ringing soprano, created a profound sensation, and won for the young genius the hearty admiration of his audience. Mr. Shepard comes to Colorado to recuperate during the summer months. He created a sensation in Chicago and Cincinnati, having played for five months in either city. He will probably give another concert at the Broadway house on Sunday evening.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid.

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Am't previously acknowledged in <i>MIND AND MATTER</i>	\$169.20
F. A. Stausen, Houston, Texas	1.00
D. Jackson, Cincinnati, O.	1.00
Mrs. Koch, Cincinnati, O.	1.00
Mrs. E. Willis, Pensacola, Fla.	10.00
J. C. Bennett, Mason, O.	1.00
E. F. Curtis, Farmington, O.	5.00
Through Mrs. H. A. Cate, Brooklyn, N. Y.	
Joe Turner, Marshalltown, Iowa	5.00
Jennie Cook, Brooklyn, N. Y.	10.00